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JOHN WILLIAMS.

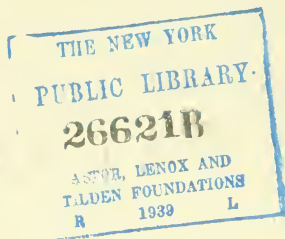
The Life Of
JOHN WILLIAMS
MISSIONARY TO THE SOUTH SEAS

Being mainly an abridgement of "Missionary Enterprises in the South Sea Islands" by John Williams.

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Vol. III

The Revivalist Press
Cincinnati, Ohio
1915



“The Lord reigneth; let the earth rejoice; let the multitude of isles be glad. . . The heavens declare his righteousness, and all the peoples have seen his glory. Ashamed be all they that serve graven images, that boast themselves of their idols: worship him all ye gods.” Psalm 97.

PUBLISHERS' NOTE.

It has long been on our hearts to issue a series of biographies which by the attractiveness of their appearance as well as by the thrilling interest of their narration, would, to some extent at least, provide a substitute for the cheap literature which floods the land.

This volume represents but one of many which, by the assistance of a gracious Providence we expect to issue in the near future. Every reader should have, if he has not already purchased them, Volumes one and two of this series, respectively, the *Life of Judson* and the *Life of Robert Moffat*. This First Series will be composed of six volumes, the first three of which are issued simultaneously, the next three to follow immediately. We believe that this venture in book publishing will meet with such a hearty response that we need have no apprehension as to a sufficient circulation to defray the considerable financial outlay. Reader, will you not assist us in this good work

and help us circulate these books by the tens of thousands everywhere?

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No commissions are offered, no discounts can be given, as the price is so phenomenally low. We believe, however, that every heart burning with missionary zeal and alive to the importance of awakening the Church to the supreme necessity of missionary enterprise, cannot but realize the value of putting these books before the public. For further information, see the last pages of this book or address,

THE REVIVALIST PRESS,
Cincinnati, Ohio.

PREFATORY NOTE.

We live in an age when the missionary spirit should be, more than in previous years, arousing the church to increased action, for the evangelization of the nations, which are yet without the knowledge of the Son of God.

Amid the pleas for peace, both at home and abroad, the deafening roar of battle, is stifling the piteous wail of dying millions, who cry: "Come over and help us."

It is hard to reconcile the spirit of Jesus, who commissioned His church to "preach the Gospel to every creature," with the spirit of indifference and ease existing among many so-called Christians of today.

It is with the motive of awakening interest, and giving instruction on the subject of missions, that this book has been prepared; and a hope that the interest thus aroused will result in a larger view of conditions in mission fields, and a response to the needs of the same.

The subject of this volume is a character of

unusual interest. He presents a disposition of marked gentleness, ingenuity which no circumstances could baffle, a resolute persistence in the face of seeming failure; a keen discernment, and a magnanimity of heart that could "not be confined within the limits of a single reef," placing him among the front ranks of missionary heroes and martyrs.

His life reveals the possibilities of a consecrated soul, labouring in comparative obscurity; his success not fully appreciated till cut short by the murderous hand of savagery.

The authorities upon which this narrative is based, are principally, "The Missionary Enterprises in the South Seas," by Mr. Williams, a book full of interest and inspiration; the Rev. James Ellis' biography, "John Williams, the Martyr Missionary of Polynesia," and the history of missions and missionary heroes in "Light and Darkness," by the Rev. J. E. Godbey and A. H. Godbey.

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THE DEATH OF WILLIAMS.

CHAPTER I.

JOHN WILLIAMS—CHILDHOOD AND YOUTH—
HIS CONVERSION—SUNDAY SCHOOL WORK—
OFFERS FOR MISSION SERVICE—MARRIAGE—
VOYAGE TO THE SOUTH SEAS.

One evening a young man stood near the street corner in the City Road, London. The light from the lamps shone full upon his bright young face and erect form. He was only eighteen, and already gave promise of a man of great strength. It was Sunday evening. The bells were chiming the hour of service. The sound fell upon his ears unheeded. He was not in the habit of going to church. At this particular time, he was waiting for some companions, with whom he expected to spend the evening at the 'Tea Gardens in the north of London. They were expecting to have a jolly time. This boy's name was John Williams.

John had a Christian mother, but he had forgotten her good teachings. He himself has

said, "I was at this time a very bad boy. I did not regard the Holy Sabbath; I often mocked at the name of Christ and his religion and neglected my soul. I was a lover of pleasure and not a lover of God." He thought religion a sort of restraint for an active young boy like himself, but which might do for 'solemn old folks.' His aim was to have a good time as far as he could, but this aim did not cause him to neglect his duties as a salesman. He watched with keen interest the process in the manufacture of different articles; and in time he learned a great deal about mechanical work. We shall see how useful all this proved to him in his missionary labors.

As he thus stood waiting, rather impatiently, for it was getting late, a lady came up to him. He knew her at once, as the wife of his employer. She reached out her hand, at the same time inviting him to go with her to service in Whitefield Tabernacle nearby. He told her why he was waiting there. Mrs. Tonkin, for that was the lady's name, continued to urge her request. He at last yielded and entered the chapel with her. It was the turning point in his life.

In speaking of that eventful evening, some time later, John Williams said, "I remember the door at which I came into the chapel. I could go to the spot where I took my seat. I recall the sermon and the great power with which the Word of God took hold upon my heart as I sat there. Mr. East, the minister, took a most impressive verse of Scripture for a text: 'What is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?' God at that time was pleased to touch my heart, so that I was glad to forsake all worldly companions and live for Him."

Little did that friend imagine the result of her kind effort. What great things are often done by acts of kindness. It shows what may be done for God through his humble followers. In Carlisle's words, "He was henceforth a Christian man; believed in God, not only on Sundays but on all days, in all places and in all cases."

"Many years before John Williams was born, in the reign of James I, of England, two men knelt by the roadside near Whitney. These men were brothers, James and John

Williams. The bishop had turned them out of their church. They could not understand the preaching, for the men who served them could not speak their language. So, because these two brothers stayed away from the services, they were put out of the church. Once the bishop wrote an account of a visit to some of the churches in his district. He said, "In some I found, there had not been a service for five or six years. In others the preacher's saddles and beehives were stored." Yet because these two men failed to attend these churches, the bishop became angry with them. The brothers decided to go to another town, but when they arrived there they were not allowed to stay.

"As they were wandering on their way, they came to Whitney. They were friendless, hungry and without a home. Kneeling down by the roadside, they prayed and asked God to give them a sign to lead them on their way. Rising from their knees, they threw a straw up into the air. The direction to which it pointed in falling was the one they chose. At night time they came to a little village. They went to a farm house and asked the farmer if they might sleep in his barn. The farmer kept

them all night and the next morning, being interested in them, he questioned them. He offered them work on his farm which they were glad to accept. Sometime later, James Williams married this farmer's daughter. John remained unmarried. They bought land in the village and did well. They built a Chapel for the people of the village.

“A grandson of this James Williams became a great warrior under Cromwell. A much later descendant of James Williams lived in Oxford, and his son Richard was the father of John Williams the missionary.

“The mother of John Williams, was before her marriage, Miss Maidment. Her father was a china and glass merchant, living over his place of business in St. Paul's church yard London. During her childhood, she lived with him there, but after her marriage she with her husband moved to Tottenham, a little country village six miles from London.

“It was here in a little house on the brow of a hill that their son John, the future apostle of Polynesia was born in June, 1796. As a child, he was bright, active and cheerful with a sunny affectionate nature which won for him

many friends. With his mother he went every Sunday to a Chapel two miles away from their home. It was nearly three miles to the school. Here he was taught writing and arithmetic. His mother, however, was his chief teacher, as she certainly was his best. Every day she gathered her children about her to teach them and to pray with them.

“He first went to work for Mr. Tonkin, an iron worker, who kept a shop in London. He was to remain with him seven years. He was not given the hard work but was to learn enough to manage a business of his own. At this time his parents moved into London to be near him. He lost no chance of getting a good knowledge of his trade. While not busy at work, he visited the workshop and watched the workmen; and many times tried something new in metal working. He soon became very skilled in this work and articles needing extra care in making were brought to him to be made. He found great pleasure in his work and was careful that it was done neatly and well. He was so trusted and skilled in his work that for a long time the whole management was left to him. This gives the story of his life up to the Sunday evening of his conversion.

“Soon after coming into the church, John Williams began his work as Sunday-school teacher, a visitor to the sick and distributor of tracts. He claimed one soul as a result of his early efforts. A clergyman during the great revival in the time of Whitefield and Wesley used to say, ‘I do love those one-eyed Christians.’ John Williams became one of these, with a loving earnest life for Christ and his service. He felt his lack of knowledge so he joined a society for improvement which met every Monday evening. Here they talked over the most important things of the day. The class was led by a Rev. Wilks, and it was a great help and blessing to John Williams at this time. In this class were a number of young men who were preparing to go into the ministry. Mr. Wilks was very much interested in missions and every four weeks he held a special missionary meeting in the tabernacle. It was through these missionary meetings that Mr. Williams was brought in touch with the work in the South Seas. At one time Mr. Wilks told of the need of more workers and called for volunteers. At once, in his heart, John Williams felt a response to this plea. At first it was hidden, then cherished as a dis-

tant possibility, it grew stronger and stronger until he felt indeed that God wanted him in this work. He talked with Mr. Wilks about it and was told to write to the London Missionary Society. He sent his application to them. He was so anxious to go, yet he thought they might not take him. They gladly accepted him. A few months later nine young men were ordained as missionaries. Of these, John Williams and Robert Moffat were the youngest. Dr. Waugh, the minister, spoke to each one earnestly. To Williams, he said, "Go my dear young brother and if your tongue cleaves to the roof of your mouth, let it be with telling poor sinners the love of Jesus; and if your arms drop off at your shoulders, let it be with knocking at men's hearts, to gain an entrance for Him there."

At first they thought to send John Williams and Robert Moffat together but later decided that Moffat should go to Africa while John Williams went to the South Seas. But he did not go alone, his young wife went with him. Of her we must give a little account.

Mary Chauner, at the time she first met Mr. Williams, lived with her parents in London. Her father, years before, had visited London

and had heard the famous John Hayatt preach in the tabernacle. He was so delighted that on his return home, he gave a glowing report of what he had heard. His wife and daughter had a great desire to hear the preacher. A few years later they came from Denston Hall, the country home, into London to live. Mary became a member of the tabernacle, and through Mr. Wilks, also became interested in missionary work. Her prayer was that she might be sent to tell the heathen of the love of Christ. That prayer was answered, for she afterwards became the wife of John Williams; and it was said of her: "In Christian courage, she was equal to her fearless husband and in patience she surpassed him."

Two pictures of Mr. and Mrs. Williams were placed in the Missionary Society's Museum in London. Mrs. Williams was a little woman with sparkling eyes and a sweet face. You need not wonder that Mr. Williams chose her as one worthy to help him in his work beyond the seas.

On the 17th of November 1816, just a month after their marriage, Mr. Williams and his young wife embarked in the *Harriet* for Sydney, Australia.

“Almost immediately after going on board the ship, Mr. Williams busied himself in making their cabin as homelike as might be. He wrote to his sister and called the ship his home. Once while out on shore he was asked what time it was, he replied that he had left his watch at home.”

During the voyage to the South Seas, Mr. Williams examined every part of the vessel on which he sailed. He did not know at that time how helpful that knowledge would be to him. He exercised his powers of observation and memory which were of great value to him in later years. They reached Rio de Janeiro without a storm or mishap. There two other missionaries met them, Mr. and Mrs. Threlkeld. Mr. Williams was much distressed at the sight of the condition of the people there. He saw slaves standing in booths, for sale like cattle. He was so touched at the sight that he went home and wept. He also found it a dangerous thing to speak one's mind in a heathen land. A man became angry with him for speaking against slavery and would have struck him had he not escaped. They went on their journey and stopped at Sydney where

they took another ship. Just one year from the time they started from home, they landed at Tahiti, an island and mission station.

CHAPTER II.

POLYNESIA AND ITS INHABITANTS—"THE HAWAIIES"—GETTING THE LANGUAGE—MR. WILLIAMS BUILDS A TABERNACLE—THE GRIEF OF AN OLD CHIEF.

Like all other visitors to these islands, Mr. Williams greatly admired their natural beauties; but he was still more delighted with the people, who had so recently been steeped in heathenism.

Polynesia consists of many groups of islands, together with a great number scattered about singly. Each group has a name. We will study about the Friendly Islands of which Tahiti is the largest. Some of these islands are great mountains rising high above the sea. Tahiti has a mountain one thousand feet high. Then again, others are formed of coral. These islands are low and almost always small. Now this is a wonderful kind of formation when we consider that the islands are built up by little animals called coral. Around these islands we find what is called a barrier reef with an



NATIVES OF TAHITI.

opening at one side where ships can pass in and out. It is called a barrier because it breaks the storms from the ocean. The natives like to build their homes on the inside of the reef. This reef is covered with palms and dense vegetation and sometimes it is several miles wide. The water about the island is usually calm on account of the protection of the reef. There are no large animals on the islands. It was supposed rats were brought to the islands by passing ships. In some places, the rats were so bad that the missionaries had to have someone to keep them off of the table during meals very much like we have to keep off the flies. There are many snakes and also birds of beautiful colors on the islands. The plants furnishing food are the bread fruit tree, coconut palm, banana, taro and yams. There are several kinds of breadfruit which ripen at different seasons and the natives can live with very little work. Other products are rice, millet, wheat, ginger, pepper and indigo. The ground that in one year would yield thirty-three pounds of wheat or one hundred pounds of potatoes will yield four thousand pounds of bananas. They have summer all the time.

The people inhabiting these islands are thought to have come from Asia. One class living on the far easterly islands, have very long, straight, and very glossy hair, with bright copper colored skin. On the islands about Fiji to the east, the people are large with black skin and crisp hair. They are quick with a good memory and very anxious for knowledge. They are also precise in speech. They are always ready for a laugh. They pride themselves on their ability to do things and look at the white people as not being as quick as themselves, although they think the white people surpass them in mental ability. If anyone is awkward in performing some feat of physical exercise, they will say, "How stupid you are. You must be an Englishman." Their weapons of war are the spear, club and sling, and they are very skilfull in using these. It is said a chief could stand at a distance of eighty feet and hurl a spear through a ring four inches in diameter. The natives are very cruel and in capturing prisoners, often throw them into great fires and burn them.

The people are also fond of amusement and spend a great deal of time, when not in war, in

dancing and tatooning. They also have a custom of putting rings in their noses. A missionary tells us that he saw a man with twenty rings in his nose. They think a long nose very ugly, so the mothers in order to beautify their children, flatten their noses.

The people of this island offered human sacrifice to their idols which they thought very entertaining. After they had killed their victim, they covered his body with leaves and tufts of red feathers and put it into a basket and carried it to an altar and with fruits and flowers, sometimes with an animal, offered it to their idol. After they thought the idol had enough to eat, the body was either burned or eaten by the natives. The last human victim was truly a martyr. They captured him because he had begun to pray. Coming into his home, they struck him with a heavy stick and he spoke to them saying these his last words, "Friends, I know you are about to kill me and offer me to your savage gods. It is vain for me to beg for my life. You may kill my body but you cannot hurt my soul for I have begun to pray to Jesus."

Another custom they had was the destruction

of newborn children. These were often given as sacrifices to their idols. The dearest treasure of the heart was thought to be the most pleasing to the idol.

One of the first things Mr. Williams did after coming on the island was to build a ship. A short time before, some missionaries had started to build a ship, but as it was such a difficult piece of work, they could not finish it. Mr. Williams went to work on it, doing the iron work upon it and in ten days it was ready to be launched. The natives were anxious to see the ship sail and gathered in a great crowd on the shore. It is not only a proof that things hoped for are oft brought to pass by venturing; but it is an example of united forces like to that of the ancient king who in every work that he began in the service of house of God * * * did it with all his heart and prospered. Pomare the king was asked to name it. He gave it the name, "Hawies." This was the first of five ships Mr. Williams built during his missionary work.

John Williams soon learned the language. In ten months, he was able to preach in the native language, something which would have

taken others two or three years. Instead of studying a grammar, Mr. Williams went among the people, talking to them and listening to their conversations. In this way he soon learned how to use their native language.

Mr. Williams also erected a sugar mill and encouraged the natives to raise cane. They soon had many plantations. Soon after building his house which was furnished with tables, beds and chairs which taught the natives the comforts of the home, Mr. Williams built a large tabernacle for public worship. It was large enough to hold several thousand people. The natives gazed in wonder on this building. Nothing struck them so much as the chandeliers with cocoanuts for lamps.

A part of this tabernacle was set off from the main room and was used as a courthouse. The day after the church was dedicated, twenty-four hundred people met in the courthouse and a code of laws based on the ten commandments was prepared. The arrival of several hundred copies of the Gospels was of great good at this time and the natives in beginning a new life, encouraged one another to read. One day after the school bell had rung, a native

Christian was sitting idly at home. Another native asked him why he was not at his lessons. He answered that he had not been able to get beyond ba, ba, and he would not try again.

Williams not only taught them to work, but of the spiritual part of his work to which all other efforts were only an aid, he said, "My work is my delight. In it, I desire to spend and be spent. I hope that I have no other desire in my soul than to be a means of winning souls to Christ. My anxiety is that my tongue shall ever be proclaiming this salvation, and that my words and actions may be always pointing to the Cross." His labors were not without saving results for many of the natives became interested. Some of their questions were rather strange, but interesting, showing the action of their mind in the light of new truth. One man asked, "Who were the Scribes?" He wondered if they were the secretaries of the Missionary Society. Another found difficulty in respect to prayer and asked if he did right to pray, "O Jehovah, give thy word into my heart—all thy word; and cover it there that it may not be forgotten by me."

The spirit in which Williams undertook his

work may be seen in a letter which he sent home soon after his landing. He said, "My dearest parents, grieve not at my absence for I am engaged in the best of services for the best of masters and upon the best of terms; but rather rejoice in having a child upon whom the Lord has put this honor."

In his new station, Williams gained many friends. He had an affectionate nature that attracted all classes of people. There was much need for love in his heart, even to remain among the natives, and much more required to work for them for they were very degraded and indolent. At one time he was greatly surprised when one of his native companions feeling hungry entered a house and without ceremony snatched away the food that a native was eating. This was considered good manners among them.

At the end of the first year it was found that five hundred pounds had been raised by the natives for the purpose of "making the Word of God grow," using their own words. The king and his wife prepared arrow root with their own hands as an offering for this purpose.

At the first baptismal service, seventy persons professed their faith in Christ and their resolution to serve Him.

Commencing in the year 1821 Mr. Williams called a conference of his people for the purpose of increasing the spiritual life among them. Three hundred school children were examined as to their religious knowledge. They marched in procession, carrying flags on which were mottoes of their own making such as these: "What a blessing the gospel is," and, "Had it not been for the gospel, we should have been destroyed as soon as we were born." It had been a custom on the island to kill the little children by very cruel means.

At the examination, an old man arose and said to the king, "Let me speak, I must speak. Oh, that I had known that the gospel was coming! Oh, had I known what blessings were in store for us. Then I should have saved my children and they would have been in this number repeating these precious truths. I shall die childless although I have been the father of nineteen children." He then sat down and a flood of tears gave vent to his feelings.

CHAPTER III.

RAIATEA—VOYAGE TO NEW SOUTH WALES—THE
INTRODUCTION OF THE GOSPEL IN RURÛTU.

AFTER spending sometime in Tahiti, Mr. Williams went with his wife to live on the beautiful island of Raiatea. They were received with great kindness. The natives made a feast of five large pigs for Mr. Williams, five for Mrs. Williams and five for their baby boy, beside twenty crates of yams, cocoanuts, plantains and bananas. They also gave them a large roll of cloth.

His first step here was to draw the natives together. They lived in low one-roomed huts of grass or reeds. He built for himself a neat cottage of several rooms. The natives stood about looking on with great interest. The framework was of wood, but the walls within and without were plastered with lime obtained by burning coral.

In front of the house, Mr. Williams laid out a pretty garden.



“WILLIAMS ENGAGED IN HOUSEBUILDING.”

It was not long till little cottages sprang up all around, and in a short time, a town of one thousand extended for two miles along the coast.

Mr. Williams aimed to keep the natives busy. He made a boat, fitting the planks together and tying them with native cord, then offering fifty nails to anyone who would make a boat like it. All this work impressed the natives with the superiority of Christianity. The natives were anxious to learn. Their language was put in writing and schools were built in which hundreds of children were taught. Young and old alike flocked about the missionary; and often in the school were seen the aged warrior and the little child sitting on the same bench spelling out their lessons together.

About this time Mr. Williams received the sad news of his mother's death.

He felt this grief the more because his father was yet unsaved. He wrote an affectionate letter to him, pleading with him to give his heart to Christ.

Seven years after, his father's last words were: "The father is saved through his son's pleading."

Soon after this event Mr. Williams and his wife both became very ill and it was decided for them to go, either to England or Australia. Of this voyage he gives the following account:

In the latter end of the year 1821, Mrs. William's health being much impaired, and suffering myself from the effects of a disease prevalent in the islands, it was deemed desirable to avail ourselves of an opportunity, which was then afforded, of visiting New South Wales. Desirous of making the affliction subservient to the one great object to which our lives were devoted, we determined to take with us two native Christians, and place them as teachers in the Island of Aitutaki.

The captain of the vessel having kindly consented to convey them, without expense either to ourselves or the Society, we mentioned the circumstance to the members of the church, who were delighted with the proposition, and selected Papeiha and Vahapata, two of their number, for the work. Of Papeiha much will be said hereafter, for he has been exceedingly useful, and to the present moment has preserved an unsullied reputation. These two brethren were set apart to their office in an interest-

ing service, held on the day of our departure from Raiatea. The minds of our people had been awakened to the subject of extending the knowledge of the Gospel, by a peculiarly interesting circumstance that had just before occurred. An island called Rurutu, about 350 miles to the south of Raiatea, was visited by an epidemic which appears to have been exceedingly fatal. As the natives regard every such calamity to be the infliction of some angry deity, two chiefs of enterprising spirit determined to build each a large canoe, and, with as many of their people as could be conveyed, to launch upon the mighty deep, committing themselves to the winds and the waves, in search of some happier isle. They felt convinced, that, if they remained, they would certainly be "devoured by the gods," whose anger they had in vain endeavoured to appease; and that, should they not succeed in reaching any other land, they could but perish in the billows of the ocean.

Every thing prepared, Auura and his party launched their canoe, unfurled their sails, and were soon out of sight of their lovely but devoted island, and, as they supposed, out of the reach of their infuriated deities. They arrived

at the island of Tubuai; and after having recruited their strength and spirits, determined on returning to their native isle, hoping that the plague was stayed. They launched their vessels, and committed themselves again to the waves of the ocean, little anticipating the perils that awaited them. Scarcely had they lost sight of the mountains of Tubuai, when they were overtaken with a violent storm, which drove them out of their course. Of the crew of one of the canoes the greater part perished at sea. The chief, Auura, to whom the other belonged, and his party, were driven about they knew not whither, and for three weeks they traversed the trackless deep, during which time they suffered exceedingly from the want of food and water. At length, He who holds the winds in his fists, and the waters in the hollow of his hands, to whose merciful designs the elements are subservient, guided them to the Society Islands. They were driven on the coral reef which surrounds the island of Maura, the farthest west of the group. Had they not reached this island they must have perished.

The hospitable attentions of the inhabitants of this little isle soon restored the strength of

the exhausted voyagers, who related the dreadful calamities which had befallen their country and themselves. The Mauruans informed them that they formerly worshipped the same deities, and attributed every evil that befel them to the anger of their "evil spirits;" but that now they were worshippers of Jehovah, the one living and true God; giving them a detailed account of the manner in which Christianity had been introduced among themselves, and pointing to the demolished maraes and mutilated idols in confirmation of their statements.

The astonished strangers, on hearing that white men, who had come in ships from a distant country to bring them good tidings, were living at islands, the summits of whose mountains were in sight, determined to proceed there immediately. A westerly wind setting in, Auura and his friends again launched on the deep, not to fly from the anger of their gods, but in search of those who could explain more fully to them the nature of the astonishing news they had heard. Not being acquainted with the coast of Porapora, they missed the entrance, and were driven to Raiatea. There their astonishment was again excited; the Mission-

aries, their wives and families, the natives in European dresses, with hats and bonnets, their neat white cottages, together with the various useful arts which had been introduced among the people, filled these strangers with admiration and surprise. They were conducted to public worship on the Sabbath; beheld with astonishment the assembled multitude; heard them sing the praises of the one living and true God, and listened with the deepest interest to the message of mercy. They were convinced at once of the superiority of the Christian religion, and concluded that God had graciously conducted them there for the purpose of making them acquainted with its inestimable blessings. They placed themselves immediately under our instruction, when we gave them in special charge to our deacons, and supplied them with elementary books. Auura was exceedingly diligent in learning, and made most rapid progress. In a short time he completely mastered the spelling-book, could repeat the greater part of our catechism, and read in the gospel of Matthew. They were only with us a little more than three months, and before they left, he and several others could read, spell and write cor-

rectly; although they were previously ignorant of the formation of a letter, or a figure.

Auura expressed to us very frequently his anxious desire to revisit his own island, to carry to his relatives and countrymen the knowledge he had obtained of the true God and his Son Jesus Christ; expressing, at the same time, in the most affectionate manner, his fears, that on his return he should find very few of his relatives and friends alive, as "the evil spirit was devouring the people so fast when he fled from the island."

A vessel, belonging to our kind and liberal friend, A. Birnie, Esq., touched at Raiatea, on her way to England, whither she was conveying the very first cargo of native produce that was shipped from that part of the world. It was a cargo of cocoa-nut oil, subscribed by the converted natives in aid of the funds of the London Missionary Society. His late Majesty King George IV., upon being informed of the circumstance, graciously commanded that the duty should be remitted, which enhanced the value of the property £400. The total amount, therefore, contributed to the funds of the Society, by this produce, was £1800.

We informed the captain of our wish to have the chief and people conveyed to their own island; and, with a readiness which did him honour, he offered to take them; and as we were anxious to know what reception was given to the teachers, and to open a communication with this, to us, unknown island, we also sent a boat of our own with a native crew, to bring back intelligence. We named the kind offer of the captain to Auura and his wife, who were delighted with the prospect of returning; but he objected to going to their "land of darkness without a light in his hand;" by which he meant, unless accompanied by some person to instruct him and his people in the truths of the Gospel. We assembled the members of our congregation, mentioned Auura's desire, and inquired who among them would go as teachers to the heathen of Rurutu. Two of our deacons, who were amongst our best men, came forward, and, we hope, with the spirit, as well as in the language of the prophet, said, "Here we are; send us."

After an absence of little more than a month, we had the pleasure of seeing the boat return, laden with the trophies of victory, the gods of the heathen taken in this bloodless war, and



POLYNESIAN IDOLS.

won by the power of the Prince of Peace. On reading the letters we received and seeing with our own eyes the rejected idols, we felt a measure of that sacred joy which the angels of God will experience when they shout, "The kingdoms of this world are become the kingdoms of our God and his Christ."

A meeting was held in our large chapel, to communicate the delightful intelligence to our people, and to return thanks to God for the success by which he had graciously crowned our first effort to extend the knowledge of his name.

The chapel was lighted up with ten chandeliers, made of wood neatly turned; cocoa-nut shells were substituted for lamps. The middle chandelier held eighteen lights, twelve in the lower circle, and six in the upper; the others held ten and twelve each. When lighted up, they presented to the natives a most brilliant appearance and called forth expressions of astonishment and delight. In the course of the evening the rejected idols were publicly exhibited from the pulpit. One in particular, Aa, the national god of Rurutu, excited considerable interest; for, in addition to his being bedecked with little gods outside, a door was discovered

at his back; on opening which, he was found to be full of small gods; and no less than twenty-four were taken out, one after another, and exhibited to public view. He is said to be the ancestor by whom their island was peopled, and who after death was deified.

Tamatoa, the king, on this occasion, addressed the meeting; and, perhaps, a finer illustration of the similitude of the knowledge of the Lord covering the earth as the waters cover the channels of the great deep, will not readily be found, than was used by this Christian chief:

“Let us,” said he, “continue to give our oil and arrow-root to God, that the blind may see, and the deaf hear. Let us not be weary in this work. We behold the great deep: it is full of sea; it is rough and rugged underneath; but the water makes a plain, smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices: but the good word of God has made them smooth. Many other countries are now rough and rugged with wickedness and wicked customs. The word of God alone can make these rough places smooth. Let us all be diligent in this good work, till the rugged world is made smooth by the word of God, as the waters cover the ruggedness of the great deep. Let us, above all, be concerned to have

our own hearts washed in Jesus' blood; then God will become our friend, and Jesus our brother."

By the remarkable success that had attended the introduction of the Gospel to Rurutu, our own minds, as well as those of our people, were powerfully awakened to the great importance of extending the benefits and blessings of the Gospel; and under the excited and delightful feelings thus produced, we, with our native teachers, took an affectionate leave of our people, and beloved colleagues, Mr. and Mrs. Threlkeld. On the arrival of the vessel at Aitutaki, we were very soon surrounded by canoes; the natives were exceedingly noisy, and presented in their persons and manners all the wild features of savage life. Some were *tatoed* from head to foot; some were painted most fantastically with pipe-clay and yellow and red ochre; others were smeared all over with charcoal, dancing, shouting, and exhibiting the most frantic gestures. We invited the chief Tamatoa on board the vessel. On my introducing the teachers to him, he asked me if they would accompany him to the shore. I replied in the affirmative, and proposed that they should remain with him. He seized them

with delight, and saluted them most heartily by rubbing noses, which salutation he continued for some time. On the chief's promising me that he would treat the teachers with kindness, and afford them with protection, taking with them their little store, they got into his large canoe, and the natives paddled off to the land, apparently greatly delighted with their treasure. We had with us our only child, a fine boy about four years of age. He was the first European child they had seen, and attracted much notice, every native wishing to rub noses with the little fellow. They expressed their sorrow that so young and lovely a child "should be exposed to the dangers of the wide-spreading boisterous ocean," and begged hard that I would give him to them. I asked them what they would do with him, for I feared they were cannibals. The chief replied, that they would take the greatest care of him, and make him king. As, however, neither his mother nor myself were ambitious of royal honours for our dear boy, we declined their offer. The people becoming clamorous in their demands for the child, and a good deal of whispering going on among them, with significant gestures, first looking at the child, then over the side of

the vessel, his mother was induced to hasten with him into the cabin, lest they should snatch him from her, leap with him into the sea, and swim to the shore. In the course of conversation with the chief, I learned that several islands, of which I had heard our natives speak, when reciting their legendary tales, were not far distant, and that some of them were very populous, especially Rarotonga. This information much increased in my estimation the interest of the Aitutaki Mission.

CHAPTER IV.

MISSION TO AITUTAKI—VOYAGE OF MESSRS. BOURNE AND THE WILLIAMS—SUCCESS AT AITUTAKI—OUR INTERCOURSE WITH THE PEOPLE—SEARCH FOR RAROTONGA—PAPEIHA'S NARRATIVE.

Having derived much advantage from a few months' residence in New South Wales, we returned, with recruited vigour, to our delightful labours, after an absence of about eight months, and were cordially welcomed by our beloved brethren and people.

In April, 1822, we received letters from Papeiha and Valiapata, stating the dangers to which they had been exposed, and the partial success that had attended their efforts, and requesting that two more labourers might be sent to assist them. The vessel which had brought these had touched at Aitutaki on her way from the Society Islands to New South Wales, by which we had sent books, presents, and letters. With these

Faaori, a native of Raiatea, was sent on shore. The idolaters crowded around him, seized him, led him before the marae, and delivered him formally up to their gods. Faaori, looking up at an immense idol, struck it, and said to the idolaters, "Why do you not burn this evil spirit, and this marae? They are Satan's: why do you suffer them to remain? What you are now regarding is all deceit." The idolaters replied, "We are all ignorant; we have been kept in darkness by Satan a long time, and we do not know the truth." Faaori answered, "This is the truth that your teachers have brought you; receive it, and be saved." Upon hearing which, they said to him, "When you return, tell *Viriamu*, (Mr. Williams,) if he will visit us, we will burn our idols, destroy our maraes, and receive the word of the true God." Together with this communication, we received the very important information, that there were several natives at Aitutaki, from an adjacent island, called Rarotonga, who had embraced the Gospel, and were very anxious to return to their own island, with teachers to instruct their countrymen in the same blessed truths. These circumstances appeared to us providential openings for the introduction of the Gospel into the

whole group of islands, respecting several of which I received information when I first visited Aitutaki. The information thus obtained was, that Rarotonga was a large and beautiful island, with a population so great, that it was divided into nine-and-twenty districts. This traditional information, as to the existence of the island, was now confirmed beyond the possibility of a doubt, as there were several people at Aitutaki from the very island, anxiously waiting an opportunity to return home, to make known to their deluded friends and countrymen the wonderful tidings of which they were in possession.

After consultation and prayer with my esteemed colleagues, Messrs. Threlkeld and Bourne, it was determined that Mr. Bourne and myself should embrace the first opportunity of proceeding to the island of Aitutaki by hiring a vessel for the purpose; that we should also take a number of native Missionaries with us, search for Rarotonga, and attempt to introduce the Gospel into every island of the Hervey group. And little as we think of it now, it was a great undertaking at that time, when nothing accurately was known of the islands or their inhabitants.

Four Missionaries, with their wives, were selected from our church at Raiatea, and two from Tahaa. These were set apart for their work by a solemn service on the evening preceding our departure. Our people took so lively an interest in the undertaking, that, by their willing contributions, they completely equipped the Missionaries for the voyage, and for their stations, without any expense to the Society, except the hire of the vessel.

After about five days' pleasant sail, we reached Aitutaki. A number of canoes crowded around us, filled with men, every one of whom was anxious to get on board our ship. We had, however, determined not to allow any canoes alongside, until we had seen either the chief or one of the teachers; for, had the natives been hostile, they could easily have captured our small vessel. We received a grateful salutation from every canoe that approached us. Some of the natives cried out, "Good is the word of God: it is now well with Aitutaki! The good word has taken root at Aitutaki!" Finding, however, that we did not repose entire confidence in their assertions, some held up their hats, others their spelling-books, to convince us of the truth of what they stated.

As we approached the settlement, we beheld, from the vessel, a flag-staff with a white flag flying, which satisfied us that the teachers were alive. At length the chief's canoe came alongside, when we learned from Tebati, one of the first who embraced the Gospel, that the maraes were burned; that the idols which had escaped the general conflagration were in the possession of the teachers; that the profession of Christianity was general, so much so, that not a single idolater remained; and that a large chapel was erected, nearly 200 feet in length, plastered, and awaiting my arrival to open it. This news was as delightful as it was unexpected. When the teachers came on board, they not only confirmed all that had been told us, but added, that the Sabbath was regarded as a sacred day, no work of any kind being done; that all the people, men, women, and children, attended Divine service; and that family prayer was very general throughout the island. At hearing this good news, joy beamed in every countenance, and gratitude glowed in every heart. We hastened to the shore to be eyewitnesses of what had been effected. The natives crowded around the boat, and having to drag it a considerable distance, they amused

and delighted us; for instead of the unsightly gesticulations and lascivious songs with which I was greeted on my first visit, some were now spelling long words, and others were repeating portions of the catechism, or a prayer; another asking a blessing on his food; and others singing a verse of a hymn; indeed, every one appeared anxious to show what progress he had made in the new religion.

Shortly after landing, we convened a meeting of the chiefs and people, at which we expressed our joy at hearing and seeing that they had demolished their maraes, embraced the Gospel of Christ, and erected so fine and large a house for the worship of the one living and true God. We also informed them, that we had brought two more teachers, who, with their wives, would reside with them, and to whom they must show kindness. We further intimated, that, if agreeable, we would open the chapel on the following morning, when they must lay aside their heathenish ornaments, wash themselves clean, and clothe themselves decently; to which they consented. We asked them if they had any reply to make. They said no, but wished that we would continue to talk with them, for they were delighted to hear us.

After this interview, we went to see the chapel. It was a fine building, from 180 to 200 feet in length, and almost thirty feet wide, wattled and plastered, and built after the model of our chapel at Raitaea. The pulpit was rather singular, alike in its size, construction, and appearance, being about two yards square, made of wattling, and plastered with the same materials as the walls of the chapel. I gazed upon the building with wonder and delight. We then went to the teacher's house, and found it to be a neat, well-built cottage, plastered and divided into five rooms. We commended them sincerely for the diligence they had evinced, and for the good example they had thus set to the people. Posts, for houses on a similar plan, were collected in every part of the settlement; many dwellings were already erected, and others were in progress. Bedsteads had been made, and hung with white native cloth, in imitation of those of their teachers. Little did I expect to see so much accomplished in so short a time. Eighteen months ago they were the wildest people I had ever witnessed; now they had become mild and docile, diligent and kind.

Next day, while in the midst of an interesting conversation, our attention was arrested by a

ringing sound. This was produced by striking an axe with a stone, which contrivance was a substitute for a bell. The ringer, or rather striker, was followed by a number of men and women, decently dressed in white cloth, and when the congregation was assembled, we entered the spacious chapel. The six teachers, with their wives, together with Papeiha and Vahapata, took their seats in front of the pulpit. As they were all clothed in European dresses, their appearance excited much surprise and interest; indeed, it was to the Aitutakians an ocular demonstration of the beneficial effects of Christianity. My esteemed colleague commenced the service with reading, singing, and prayer. I then preached my first sermon to them, from one of the most delightful texts in the Bible, "God so loved the world," &c.; and I may add, at all the islands I have visited, from that time to the present, my first address has invariably been founded, either upon that passage, or upon 1 Tim. i. 15, "This is a faithful saying," &c. It was, indeed, a delightful sight to behold from 1,500 to 2,000 people just emerged from heathenism, of the most uncultivated appearance, some with long beards, others decorated with gaudy ornaments, but all behaving

with the greatest decorum, and attending, with glistening eyes and open mouth, to the wonderful story, that "God so loved the world, as to give his only begotten Son." Many of them, however, were dressed very neatly; and I could not help contrasting their appearance with that which they presented on our first visit. At that time, also, they were constantly killing, and even eating each other, for they were cannibals; but now they were all, with one accord, bending their knees together in the worship of the God of Peace and Love.

The grandfather of the young king expressed a wish to accompany us to Raiatea; and as it would afford him an opportunity of witnessing the beneficial effects of the Gospel in the Society Islands, and be a source of much gratification to our own people, we thought it desirable to accede to his request.

The natives of Rarotonga also were desired to prepare themselves for their voyage. The Aitutakians endeavoured to dissuade us from going to Rarotonga, by assuring us that the Rarotongans were a most ferocious people, that they were horrid cannibals, and were exceedingly treacherous; and they feared, if we were determined to go, we should lose our lives.

After much consultation on the subject, we determined, at all events, to go in search of Rarotonga, concluding that the work must have a commencement; that it would, at all times, be attended with danger; that natives of the island had been providentially thrown in our way; that we had come for the purpose of attempting to introduce the Gospel among them; and that, therefore, after taking every precaution which prudence suggested for our own safety, we would commit ourselves to the protection of Him in whose work we were engaged. We concluded, also, to take Papeiha with us, as he would be of great service in our intercourse with the people.

We traversed the ocean for several days in search for Rarotonga, but without success. During this time I received from Papeiha an interesting detail of the dangers to which the teachers had been exposed, the labours in which they had been engaged, and the circumstances by which the people of Aitutaki had been induced to abandon idolatry. It would occupy too much space to narrate more than a few particulars. On landing, they were led to the maraes, and given up formally to the gods: the poor deluded people little imagining that, in

a few short months, by the instrumentality of the very persons they were thus dedicating to them, "their gods would be famished out of the land." Subsequently, war had thrice broken out, and all their property had been stolen from them. But when I asked Papeiha if they were not discouraged by these frequent wars—"No," he replied, "we knew that all was in the hand of God; and we believed that he would make it a means of overthrowing idolatry in the island."

CHAPTER V.

REMARKABLE INCIDENTS AT TAHITI—UNSUCCESSFUL SEARCH FOR RAROTONGA—GO TO MANGAIA—INCIDENTS THERE.

The progress of Christianity appears to have been gradual, the converts at times suffering much from the rage of their heathen countrymen, until the month of December, 1822, rather more than a year after my first visit; when two circumstances contributed to the utter overthrow of idolatry in the island of Aitutaki. The first was the arrival of the vessel from Raiatea, which we had promised to send. The teachers had told the people that a ship would come to inquire after their welfare, and to bring them presents and information from their friends. This was believed by a few; but the greater part called them "Two logs of drift-wood, washed on shore by the waves of the ocean;" and said that no ship would ever come to inquire after them. Her arrival, however, set the matter at rest; and as the captain showed

kindness to the chiefs, and made several of them presents of axes, and other useful things, their opposition to the teachers was not a little subdued.

When Pomare, the king of Tahiti, first determined to embrace Christianity, and attempt the introduction of it among his people, before taking any decided steps he convened a number of powerful and influential chiefs, and stated his wishes to them. Very many made strong objections to the proposed innovation; but Tenania and his wife, who were reigning chiefs of a neighboring island, cordially approved of the king's proposition, stating that they themselves had almost come to a determination to burn their god. This feeling had been induced by the death of a beloved and only daughter, who was to inherit the titles and estates; and, as might be expected, was the object in which their affections centered, and on whom their hopes were placed. She was a fine girl, about fifteen or sixteen years of age; and when she was unexpectedly taken ill, every priest of note, far and near, was applied to, and every god propitiated with the most costly offerings which it was in the power of this mighty chief to command. Still the disease increased, and the

child died; and as this happened only a short time before Pomare made his important proposition, Tenania and his wife were then prepared to enter most cordially into the king's wishes; for they were bitterly enraged against the gods they had in vain endeavoured to conciliate.

As at Tahiti, so at Aitutaki, the downfall of idolatry was accelerated by ordinary occurrences, in which, however, a Divine agency was too conspicuous to escape observation. So general and powerful was the impression on the minds of the people of Aitutaki, by the circumstances I have narrated, that on the Sabbath day after the death of the chief's daughter, the people of several districts came, cast their idols at the feet of the teachers, and professed themselves worshippers of Jehovah. During the week the rest followed; so that by the next Sabbath, not a professed idolater remained in the whole island. On the third Sabbath in December, just about fifteen months after the teachers landed on their shores, they had the delightful satisfaction of seeing the whole of the inhabitants conveyed to worship the one living and true God. Having no house which would contain so great a number of people,

they assembled under the shade of a grove of Barringtonia and *mape*, chestnut trees, whose interwoven leaves and thick foliage were at intervals penetrated by the rays of the sun, while the cooling breeze from the ocean swept softly among the branches.

At the conclusion of the services of this memorable day, Papeiha requested the people to attend a general meeting which was to be held on the following morning, when subjects of importance would be brought before them. At the appointed hour, the whole of the inhabitants of the island assembled, and after having spoken to them of the immense labour they formerly bestowed in the erection of their maraes, and in the worship of their false gods, he exhorted them to let their "strength, devotedness, and steadfastness in the service of the true God, far exceed." He then made the two following propositions:—first, "That all the maraes in the island should be burned, and that all the remaining idols should be brought to him, in order that he might forward them to us at Raiatea, that we, with our people, might also rejoice in the triumphs of the word." The second proposition was, "That they should commence immediately building a house in

which to worship Jehovah." To both of these proposals the assembled multitude yielded their cordial assent. As soon as the meeting broke up, a general conflagration of the maraes took place; and so complete was the destruction, that on the following morning, not a single idol temple remained unmutilated.

Not succeeding, after six or eight days' search, in discovering Rarotonga, we steered for Mangaia. On reaching the island, we described a number of the natives, on a sandy beach, waving a white flag, which is a signal universally understood in the islands of the Pacific, as intimating a wish for friendly intercourse, or, rather, that the parties waving it should be approached. We replied by a similar signal, to induce them to come off to us; but as they showed no disposition to accept our invitation, a boat was lowered from the vessel, and Papeiha, with two other teachers, approached the shore. We gave them strict injunctions not to land, but to converse with the natives from the boat; stating who we were, and the object of our visit, and to endeavor by all means to induce the chief of the island to come off with them. The boat returned without success. After some time, two canoes approached us,

and our boat went towards them; on perceiving which, they paddled away as fast as it was in their power, leaped on shore, seized their spears, and placed themselves in an attitude of defence. The boat again returned without accomplishing the object of our wishes. The natives came off a third time, when we sent our boat again towards them, and by the exhibition of knives and mother-of-pearl oyster shells, they were induced to allow themselves to be brought to the vessel. After we had so far succeeded, we found equal difficulty in getting any one of them to ascend the ship, although we presented to them the chiefs from Aitutaki, and the people of Rarotonga, who used all their eloquence to convince them that there was nothing to fear, for that ours was "a ship of God." After much persuasion, one man ventured on board; and the other, as soon as he perceived that the canoe was unloosed from the boat, paddled off in great glee, and appeared determined not again to place himself in so much jeopardy, by approaching the vessel. The man who had ventured on board was much agitated; and every muscle in his Herculean frame appeared in motion. He inquired particularly the vessel's name, saying, that it was

the second they had seen; Tute (Captain Cook's), being the first. Being near the landing-place, we proposed that he should accompany the teachers to the shore; and apparently delighted with the proposition, with hasty steps he descended the ship's side into his canoe, under a pretence of throwing out the water; but finding himself once more safely seated in his own little bark, he untied the rope and paddled away as if for his life, not staying even to gaze upon the dangers he had escaped. Thus our hopes were again blasted.

We left the island with feelings of deep regret, but resolved to embrace the first opportunity of sending two single men, who, we had every reason to hope, would suffer no other inconvenience than the loss of their property.

CHAPTER VI.

VISIT TO ATIU—CONVERSION OF THE KING—
THE DISCOVERY OF MAUKE—INTRODUCTION OF
CHRISTIANITY INTO IT AND MITIARO—RE-
GARD TO THE SABBATH-DAY BY A NATIVE
CREW—GO AGAIN IN SEARCH OF RAROTONGA.

ON leaving Mangaia, we steered for Atiu, To this island, our brother Missionary, Mr. Orsmond, had sent two teachers, some two or three months before our arrival. We found them in a most pitiable condition, having been stripped by the natives of every article of property, suffering exceedingly from hunger, and much disheartened by their want of success. We had not been long near the island, when we perceived a large double canoe approaching us, in the center of which, on an elevated stage, was seated the principal chief. His person was tall and slender, and his aspect commanding. He was clothed in a white shirt, having a piece of Indian print girt around his loins; his long and beautiful black hair hung gracefully over

his shoulders, or waved in the passing breeze, as, with the motion of his body, he kept time to the rowers. We gave him a hearty welcome on board. Our friend from Aitutaki was so full of zeal for the conversion of his brother chieftain, that, as soon as he reached the deck, he led him away from us, and commenced his work by informing him that the maraes of Aitutaki were demolished, the great idols burnt, and the smaller ones were on board the ship, to be conveyed to Raiatea, the island from which the teachers came who had instructed him. To this he added, that a large white house made of "*toka tunu*," burnt or roasted stone, had been erected, and dedicated to the worship of Jehovah, who was the only true God. "All our offerings to our false gods," continued this now Christian chief, his countenance gleaming with animation as he spoke, "cannot procure us pardon; but God has given his Son Jesus Christ to die for us, and through Him mercy is bestowed. I am come," said he, "to advise you to receive the good word. Our gods were one formerly, mine are now all abandoned, many of them destroyed; let us both worship one God again, but let it be the true God." In confirmation of his statements,

he led the astonished chieftain into the hold of the vessel, and exhibited to his view their once dreaded, and, as they imagined, powerful gods, which were lying there in degradation. By some circumstance, which I do not now recollect, this chief was induced to remain on board during the night, and the following day being Sabbath, he attended worship. In the course of my address, I read and commented upon what is said by David and Isaiah in reference to idols. The mind of Roma-tane was powerfully impressed by these vivid representations of the folly of idolatry, especially by the words, "with part thereof he roasteth roast, and is satisfied; and the residue thereof he maketh a god, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god." Nothing could be better calculated to make an impression on the mind of an intelligent South Sea islander than these inimitable verses of inspired truth; indeed, the effect is likely to be far greater than that produced on the mind of an English reader. The natives have two words not very much unlike, but expressive of opposite ideas,—*moa* and *noa*, the *moa* meaning sacred, and *noa* the very reverse of sacred. All that pertains to the gods is the superlative

of *moa*; and all that pertains to food, and the cooking of food, the superlative of *noa*. The idea now, for the first time, darted with irresistible force, into the mind of Roma-tane; and he perceived at once the excessive folly of making a god and cooking food from one and the same tree; thus uniting two opposite extremes, the *moa* and the *noa*. The astonished chief appeared for some time lost in wonder. At length he retired and spent the whole of the night in conversation with the teachers and chiefs from Aitutaki about the wonderful truths he had heard, frequently rising up, and stamping with astonishment that he should have been deluded so long, and expressing his determination never again to worship his idol gods. "Eyes, it is true," said he, "they have, but wood cannot see; ears they have, but wood cannot hear."

Very early the following day, the teachers came to us with this pleasing intelligence; and in a subsequent conversation with the chief, he expressed to us his full determination to demolish his maraes, to burn his idols, and to commence immediately erecting a house for the worship of Jehovah.

On our arrival at *Mitiaro* the king sent for

the resident chief of the island, to whom he stated that the object of his visit was to exhort him and the people to burn the maraes, abandon the worship of their gods, and place themselves under the instruction of a teacher whom we were about to leave with them, and who would teach them the word and worship of the true God, Jehovah. He wished, moreover, that the house they were erecting for himself should be converted into a house of prayer, under the direction of the teacher. The people listened with astonishment, and inquired if the gods would not be all enraged, and strangle them. "No," replied the king, "it is out of the power of the wood, that we have adorned and called a god, to kill us." "But," said one, "must we burn *Tarianui*?" or Great Ears.* "Yes," replied the king, "commit him and all the evil spirits to the flames." He then requested them to behave with kindness to 'Āua, the teacher, and give attention to his instructions. They asked the king if he would not come to the celebration of the great festival which he had ordered them to prepare. He replied, that he should come, but that it would be on different business. "I shall come," said the chief, "to

*The name of a god of which the king himself was the priest.

behold your stedfastness in this good work, and your kindness to the teachers you have received."

Having been graciously prospered to the utmost bounds of our expectation at *Mitiaro*, we proceeded with grateful hearts and excited expectations in search of *Mauke*, which we succeeded in finding without much difficulty, the chief having directed us correctly. On arriving at this island, the king conducted the teacher and his wife to the shore. Tararo, the chief, with a number of the people, were waiting on the beach to welcome their king. The first words he uttered as he leaped on the shore were, "I am come to advise you to receive the word of Jehovah, the true God, and to leave with you a teacher and his wife, who will instruct you. Let us destroy our maraes, and burn all the evil spirits with fire; never let us worship them again. They are wood, which we have carved and decorated, and called gods. Here is the true God and his word, and a teacher to instruct you. The true God is Jehovah, and the true sacrifice is his Son Jesus Christ." He exhorted them also to erect a house in which to worship the true God, and to be diligent in learning his good word.

After the astonishment produced by the king's address had subsided a little, the natives replied, that as he assured them that it was a "good word and brought salvation," they would receive it, and place themselves under the instruction of the teacher. The king then invited the principal chief Tararo and his wife to attend family worship that evening, to which they consented.

The work at Atiu was equally rapid. Messrs. Tyerman and Bennett were the next visitors to that island; and the first intelligence they received on approaching it, was, that the whole population had renounced their idols, and had built a large chapel. This great work had been accelerated by the arrival of a boat of mine, which had been sent to Tahiti, to communicate the painful intelligence of the death of Mrs. Threlkeld, the wife of my excellent coadjutor. She arrived in safety at Tahiti, but on her return to Raiatea, lost her way; we therefore concluded that she had sunk, and that the crew had perished at sea. But in this we were mistaken; for, after having been driven about the ocean for six weeks, during which time they suffered exceedingly from hunger and thirst, they reached Atiu. Here, by the

attention of their brethren the teachers, and the hospitality of Roma-tane, they soon regained both flesh and strength. Several of them immediately united with the teachers in preaching the Gospel, and instructing the people: the effect of which was, that the remaining half of the population, till then unconverted, believed, and cast away their idols. "Now we know," said many, "that this religion is true; for these people could not have come here to deceive us; they were driven by the waves of the ocean, and, behold, they have their books with them; and the God to whom they prayed has preserved them." Here, again, we have another striking indication of an overruling Providence, and are shown how distressing events are often made subservient to God's designs of mercy: "His ways are past finding out." The crew in this boat would, in all probability, have perished, had it not been for a little pot of rice, which a friend had sent to Mrs. Williams. They had exhausted all their food, and every drop of water long ago had been drunk; when they divided out the rice, and ate it, a grain at a time, moistening their mouths, by dipping the fibrous husk of the cocoa-nut in oil, and thoroughly masticat-

ing it. They spent their time in reading the Scriptures, singing hymns, and praying to God to preserve them from perishing by famine, or being drowned in the ocean. So great was the regard they paid to the Sabbath that the individual who had charge of the boat informed me, that on one occasion, a large fish continued near them for a considerable time, which they could easily have caught; but, although nearly famished, they held a consultation whether it was right for them to take it, and determined "that they would not catch fish on a Sabbath-day." God graciously heard their prayers; conducted them to Atiu; rendered them useful there, and afterwards restored them to their relatives and friends. I mention this circumstance to show the tenderness of their consciences, and not as approving of the ignorance in which it originated. Had they known the meaning of the Saviour's words, "I will have mercy, and not sacrifice," they would of course have taken the fish.

We had still one more island to seek; and, finding Roma-tane exceedingly intelligent, we inquired of him if he had ever heard of Rarotonga. "Oh, yes;" he replied, "it is only a

day and a night's sail from Atiu; we know the way there."

When we had accomplished all we could at Atiu, a large double canoe came off for our interesting guest, to whom we presented an axe or two, to cut down trees for posts for the "house of God," with some other useful articles. He then took an affectionate farewell of us, seated himself upon his elevated stage, beat time to the rowers, and hastened on shore to carry the important purposes of his mind into execution;—not, as he came on board, a bigoted idolator, but a convert to the truth.

CHAPTER VII.

RAROTONGA DISCOVERED—PLEASING AND DISTRESSING INCIDENTS THERE—PAPEIHA'S DEVOTED CONDUCT—CONVERSATION BETWEEN A NATIVE SAILOR AND THE KING—REMARKABLE INCIDENT OF A HEATHEN WOMAN—RETURN HOME—NATIVE SPEECHES, ETC.

AFTER leaving Atiu, we were baffled and perplexed for several days by contrary winds. Our provisions were nearly expended, and our patience all but exhausted, when, early in the morning of the day on which we discovered the island, the captain came to me, and said, "We must, Sir, give up the search, or we shall all be starved." I replied, that we would continue our course till eight o'clock, and if we did not succeed by that time, we would return home. This was an hour of great anxiety; hope and fear agitated my mind. I had sent a native to the top of the mast four times, and he was now ascending for the fifth; and when we were within half an hour of relinquishing

our object, the clouds which enveloped its towering heights, having been chased away by the heat of the ascending sun, he relieved us from our anxiety, by shouting "*Teie, teie, taua fenua, nei!*" Here, here is the land we have been seeking! The transition of feeling was so instantaneous and so great, that, although a number of years have intervened, I have not forgotten the sensations which that announcement occasioned. The brightened countenances, the joyous expressions, and the lively congratulations of all on board, showed that they shared in the same emotions; nor did we fail to raise our voices in grateful acknowledgements to Him who had graciously "led us by a right way."

On reaching the island, the canoe we purchased at Aitutaki was sent on shore, with one of the natives of Rarotonga, Vahineino, and Papeiha. Meeting with a most favourable reception, a consultation was immediately held with an immense assemblage of the natives, under the shade of a grove of *Temanu* trees; when the teachers stated the object of our voyage, informed the people of the renunciation of idolatry at the various islands we had visited, and added, that we had brought their

own people from Aitutaki, with Christian teachers, whom it was our wish to leave at their island, to instruct them in the knowledge of the true God, and the way of salvation, by his Son Jesus Christ. All appeared delighted, and the king determined to come on board, and conduct them to the shore.

The king, whose name is Makea, is a handsome man, in the prime of life, about six feet high, and very stout; of noble appearance, and of a truly commanding aspect. He is of a light complexion; his body is most beautifully tattooed, and was slightly coloured with a preparation of turmeric and ginger, which gave it a light orange tinge, and, in the estimation of the Rarotongans, added much to the beauty of his appearance.

Early the following morning the teachers, with their wives, came off to the vessel; and, to our surprise and deep regret, gave us an account of the terrible treatment the females had experienced during the greater part of the night; exhibiting their tattered garments in confirmation of their tale of woe. It appears that a powerful chief, who had conquered the principal part of the island, had come with a

large retinue, for the purpose of taking one of the female teachers away, as a wife.

Discouraged by the reception we met with, and being about, for a time, to abandon this inviting field of labour, our excellent friend Papeiha, instead of uniting with us in useless regrets, offered to remain alone at Rarotonga, provided we would send a coadjutor, whom he named, from Raiatea. We rejoiced in the proposition; and leaving his property in the vessel, after taking an affectionate farewell of us, this truly devoted man got into a canoe and went on shore, carrying nothing with him but the clothes he wore, his native Testament, and a bundle of elementary books. The two men and four women, natives of Rarotonga, whom we had brought from Aitutaki, had all embraced Christianity some time before, and promised stedfastly to maintain their profession among their heathen countrymen. Thus Papeiha was not left desolate, but surrounded by a little company who were ardently attached to him, and who were indebted to his instructions for all they knew of the religion of the Gospel. We followed him with the prayer that his little flock might become the germ of a Christian church in Rarotonga, and that by

their instrumentality the incorruptible seed of the Word might be scattered throughout its numerous population.

Perhaps the following most remarkable circumstance may have contributed in no small degree to induce the people speedily to embrace the truth:—A heathen woman had, by some means or other, been conveyed from the island of Tahiti to Rarotonga, and on her arrival she informed the Rarotongans of all the wonders she had seen; stating that *they* were not the only people in the world; that there were others entirely white, whom they called Cookees; that Captain Cook had been to her island; and that, subsequently to his visit, the servants of Jehovah, and Jesus Christ, the white man's God, had come and were still residing there; that at her island they had ceased to use stone axes for hewing their trees, for those servants of Jehovah, and others, had brought sharp things, which they called *opahi*, with which they could cut them down with the greatest facility; that they had also ceased to use human bones as tools for making canoes and building houses, for the same people had brought them sharp hard things, with which they could effect their work with far greater

ease; that their children did not now cry and scream while they had their hair cut, as they formerly did, when it was performed with shark's teeth, for the Cookees had brought them bright things, which were so sharp that the operation afforded them pleasure rather than pain; and that they had no need now to go down to the water to look at themselves, because these wonderful people had brought them small shining things, which they could carry about with them, and in which they could see themselves as plainly as they could see each other. These, with a variety of other "*mea tu ke*," or very strange things, which this heathen female told the astonished inhabitants of this secluded garden of the ocean, excited so much interest, that the king, Makea, called one of his children "*Tehovah*" (Jehovah), and another "*Teeteetry*," (Jesus Christ). An uncle of the king, whom we hope is at this time a truly good man, erected an altar to Jehovah and Jesus Christ, and to it persons afflicted with all manner of diseases were brought to be healed; and so great was the reputation which this marae obtained, that the power of Jehovah and Jesus Christ became great in the estimation of the people.

With grateful hearts we now turned our faces homewards; where, after eight or ten days' sail, we arrived in safety. And as other warriors feel a pride in displaying trophies of the victories they win, we hung the rejected idols of Aitutaki to the yard-arms and other parts of the vessel, entered the harbour in triumph, sailed down to the settlement, and dropped anchor amidst the shouts and congratulations of our people.

On the following Friday evening the idols were suspended about the chapel, the chandeliers of which were lighted up as before. Service was commenced by singing, in the native language, the Jubilee Hymn, "*Faaoto 'tu,*" "Blow ye the trumpet, blow," etc. Having given a brief outline of the voyage, the chiefs from Aitutaki were introduced to the assembly; when several addresses were delivered by the natives, of which the two following are specimens:—

"This, dear friends," said Tuahine, "is not the first day of my joy. These *varna ino* were seen through the telescope, while hanging to the yard-arms of the vessel, as she entered the harbour. Behold, we now see them hanging here. There are some things we term the

poison of the sea; these idols hanging here were the poison of the land, for both body and soul were poisoned by them. But let us rejoice their reign is over. We did not think that they would have been obtained so soon."

A second arose and said:—

"We have been praying that God would exert his power, and cause his word to grow, that his good kingdom might come; and now, behold, every man with his own eyes, may see the effects of that power. These idols have not been obtained by spears clouted with human blood, as formerly; no guns, no clubs, no other weapon but the powerful Gospel of our Lord Jesus Christ. Formerly all was theirs, pigs, fish, food, men, women, and children; and now, behold them suspended in contempt before us. This is not the commencement of our joy. We saw the idols hanging about the vessel, and gladness sprang in our hearts. They called our ship the ship of God, and truly it was so, for it carried the Gospel to distant lands, and brought back the trophies of its victory. Does praise grow in every heart? Is joy felt by all? Then let us not only rejoice that devils are subject to us, but also that *our* names are written in the book of life."

CHAPTER VIII.

MR. BOURNE'S VOYAGE—ACCOMPANIED BY MR. AND MRS. PITMAN, WITH MRS. WILLIAMS AND FAMILY, THE AUTHOR SAILS FOR RAROTONGA—I D O L S DELIVERED UP—C H A P E L ERECTED—WRITING ON A CHIP; THE WONDER IT EXCITED—MR. PITMAN'S NARROW ESCAPE—BOOKS PREPARED IN THE LANGUAGE—A SABBATH AT RAROTONGA.

THE Hervey group was next visited by my esteemed colleague, Mr. Bourne, who was much delighted with the great progress that had been made at all the islands. He opened several places of worship, and baptized a great number of the natives.

Our friend, the chief of Atiu, had performed all that he had promised; and having completed the chapel, he was employed in erecting for himself a plastered house, seventy-three feet in length, and thirty in breadth. Just before Mr. Bourne's arrival, the captain of an English whaler which had been at the island, left the

following written testimony to the kind attention he had received from the inhabitants:—

“I visited this island for the purpose of obtaining refreshments; and although, in some measure, prepared to expect civility, their excessive kindness exceeded my utmost expectations. They appear a mild and inoffensive people, and have no warlike instruments among them. We remained here on Sunday, and never, in any country, saw such attention paid to the Sabbath.”

By a vessel that touched there some short time after, I received letters from Papeiha and his colleague, stating that they enjoyed uninterrupted prosperity, and expressing a wish that I would come and spend a few months with them, as the work was “so heavy that they could not carry it.” I therefore determined to embrace the first opportunity of doing so.

Mr. and Mrs. Pitman, who were at New South Wales, on their way to the islands, when the Deputation arrived there, resolved, upon the advice and representations of those gentlemen, to settle at Rarotonga. With this intention, on their arrival at the Society Islands, they came to reside with us at Raiatea, to obtain a knowledge of the language, and wait un-

til a companion should arrive from England; the delicate health both of Mr. and Mrs. Pitman rendering it unadvisable that they should proceed there alone. On being made acquainted with our determination to revisit Rarotonga, they gladly embraced the opportunity of accompanying us. After a tedious passage, we landed, on Sabbath, the 6th of May, 1827, amidst the greatest concourse of people I had seen since we left England. In doing so we were exposed to very considerable danger, for, there being no proper harbor, we were obliged to get into the boat at a distance of three miles from the shore. The wind was very boisterous, the sea exceedingly rough, and our boat so old and leaky, that Mrs. Williams was obliged to sit in the bottom, baling out the water. We landed, however, in safety, amidst the congratulations of the multitude, who had just left the chapel after morning service, and who, compared with what they were when I first visited them, "were clothed, and in their right mind." All the females wore bonnets, and were dressed in white cloth, whilst the men wore clothes and

hats of native manufacture. The change thus presented was peculiarly gratifying.

On the following days our communication with the vessel was as dangerous as when we landed; and on the third morning we received a letter from the captain, stating, that his vessel had sustained so much injury, that he could remain no longer.

I did not intend to have remained more than three or four months at Rarotonga; but no opportunity being afforded of leaving the island, we continued there a year: and although peculiarly distressing at the time, we can now clearly see how wisely and graciously it was ordered; for this year, like the preceding, was fraught with events of great importance, as connected with my subsequent movements for the extension of the blessings of the Gospel in the various islands of the Pacific.

We found the teachers and people just about to abandon the old settlement, a new one having been formed on the eastern side of the island. Early the following morning, with nearly the whole of the inhabitants of the island, we proceeded to the new station, to which we found but little difficulty in getting our things con-

veyed, as every person was desirous of carrying some part of our property. One took the tea-kettle, another the frying pan; some obtained a box, others a bed-post; even the chief himself felt honored in rendering assistance, and during the journey he ceased not to manifest his admiration of the devices printed upon the articles of earthenware with which he was intrusted, and to exhibit them to the crowd that surrounded him.

On our arrival, we found that the teachers had very comfortable houses, one of which they most cheerfully gave up to us. A day or two afterwards, they requested us to take our seat outside the door; and on doing so, we observed a large concourse of people coming towards us, bearing heavy burdens. They walked in procession, and dropped at our feet fourteen immense idols, the smallest of which was about five yards in length. Each of these was composed of a piece of *aito*, or iron-wood, about four inches in diameter, carved with rude imitations of the human head at one end, and with an obscene figure at the other, wrapped round with native cloth, until it became two or three yards in circumference. Near the wood were

red leathers, and a string of small pieces of polished pearl shells, which were said to be the *manava*, or soul of the god. Some of these idols were torn to pieces before our eyes; others were reserved to decorate the rafters of the chapel we proposed to erect; and one was kept to be sent to England, which is now in the Missionary Museum. It is not, however, so respectable in appearance as when in its own country; for his Britannic Majesty's officers, fearing lest the god should be made a vehicle for defrauding the king, very unceremoniously took it to pieces; and not being so well skilled in making gods as in protecting the revenue, they have not made it so handsome as when it was an object of veneration to the deluded Rarotongans. An idol was placed upon the fore part of every fishing canoe; and when the natives were going on a fishing excursion, prior to setting off, they invariably presented offerings to the god, and invoked him to grant them success. Surely professing Christians may learn a lesson from this practice. Here we see pagans of the lowest order imploring the blessing of their gods upon their ordinary occupations. Christian, go and do likewise!

On the following Sabbath, a congregation of about four thousand assembled; but as the house was a temporary building, and would not accommodate half the people, they took their seats outside. This induced us to determine to erect immediately a place of worship. With this view the chiefs and people were convened, and arrangements made for commencing the building; and so great was the diligence with which the people labored, that although ill supplied with tools, the house was thoroughly completed in two months. It was one hundred and fifty feet in length, and sixty wide; well plastered, and fitted up throughout with seats.

In the erection of this chapel, a circumstance occurred which will give a striking idea of the feelings of an untaught people, when observing for the first time the effects of written communications. As I had come to the work one morning without my square, I took up a chip, and with a piece of charcoal wrote upon it a request that Mrs. Williams would send me that article. I called a chief, who was superintending his portion of the work, and said to him, "Friend, take this; go to our house, and give it to Mrs. Williams." He was a singular look-

ing man, remarkably quick in his movements, and had been a great warrior; but in one of the numerous battles he had fought, had lost an eye, and giving me an inexpressible look with the other, he said, "Take that! she will call me a fool and scold me, if I carry a chip to her." "No," I replied, "she will not; take it, and go immediately; I am in haste." Perceiving me to be in earnest, he took it, and asked, "What must I say?" I replied, "You have nothing to say, the chip will say all I wish." With a look



THE INTELLIGENT CHIP.

of astonishment and contempt, he held up the piece of wood, and said, "How can this speak? has this a mouth?" I desired him to take it immediately, and not spend so much time in talk-

ing about it. On arriving at the house, he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool-chest; whither the chief, resolving to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said, "Stay, daughter, how do you know that this is what Mr. Williams wants?" "Why," she replied, "did you not bring me a chip just now?" "Yes," said the astonished warrior, "but I did not hear it say anything." "If you did not, I did," was the reply; "for it made known to me what he wanted, and all you have to do is to return with it as quickly as possible." With this the chief leaped out of the house; and catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms would reach, and shouting as he went, "See the wisdom of these English people; they can make chips talk, they can make chips talk!" On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation in my power but it was a circumstance involved in so much mystery, that he actually tied a string to the chip, hung it round

his neck, and wore it for some time. During several following days, we frequently saw him surrounded by a crowd, who were listening with intense interest while he narrated the wonders which this chap had performed.

Having put the settlement in order, and had the chapel repaired, we devoted our energies to the instruction of the people. Their attendance on the means of grace, and the anxiety they evinced to understand the truths of the Gospel, were truly encouraging. At the conclusion of every service, both on Sabbath and other evenings, a great number followed us home, took their seats under the shade of the banana and plantain trees, by which our habitations were encircled, and spent an hour or more in making inquiries respecting the subjects of our address.

Indeed, the manner in which they spent their Sabbaths was deeply interesting. At sunrise they held a prayer-meeting to implore the Divine blessing on the engagements of the day. This they conducted entirely themselves. At nine o'clock the congregation assembled again, when the Missionary performed Divine service, just as it is conducted in England,—prayer being offered, the sacred Scriptures read, and

hymns sung in their own beautiful language;* after which, a sermon is preached to them. Prior, however, to the commencement of the service, they met in classes, of ten or twelve families each, and distributed among themselves the respective portions of the sermon which each individual should bring away; one saying, "Mine shall be the text, and all that is said in immediate connection with it;" another, "I will take care of the first division;" and a third, "I will bring home the particulars under that head." Thus the sermon was apportioned before it was delivered.

*The natives sing exceedingly well, and we have taught them most of our popular tunes. They generally take two, and sometimes three parts of a tune.

CHAPTER IX.

MRS. WILLIAMS'S ILLNESS—RESOLVE TO BUILD A SHIP—MESSENGER OF PEACE COMPLETED—VOYAGE TO AITUTAKI—RETURN WITH A SINGULAR CARGO.

The next circumstance of importance which occurred at Rarotonga was Mrs. Williams's illness. My mind had for some time been contemplating the extension of our labours to the Navigators Islands and the New Hebrides; and, as far back as 1824, I wrote to the Directors of the Missionary Society upon the subject. The Gospel being now established at the Hervey Islands, I began more seriously to think of taking a voyage to those distant groups; and prior to leaving Raiatea, I communicated my wishes to Mrs. Williams; who, on learning that the islands I proposed to visit were from 1800 to 2000 miles distant, and that I should be absent about six months, exclaimed, "How can you suppose that I can give my consent to such a strange proposition? You will

be eighteen hundred miles away, six months absent, and among the most savage people we are acquainted with; and if you should lose your life in the attempt, I shall be left a widow with my fatherless children, twenty thousand miles from my friends, and my home." Finding her so decidedly opposed to the undertaking, I did not mention it again, although my mind was still fixed upon the object. A few months after this, she was laid upon a bed of affliction; her illness came on so rapidly and severely, that in a few hours she was in a state of insensibility, and we greatly feared that it would terminate fatally: the prospect was truly distressing.

God, however, was pleased to hear our cries; and after a week or ten days, she was partially restored to health. On entering her chamber, one afternoon, addressing me in affectionate terms, Mrs. Williams said, that she had been endeavouring to discover the design of God in sending this sudden and heavy affliction; and her thoughts turned to the opposition by which she had induced me to relinquish, for a time, my voyage to the Navigators Islands; and, fearing that if she any longer withheld her consent, God, perhaps, might remove her altogeth-

er, she continued— “From this time your desire has my full concurrence; and when you go, I shall follow you every day with my prayers, that God may preserve you from danger, crown your attempt with success, and bring you back in safety.” I was rather surprised at the circumstance, not having mentioned my wish for months; however, I looked upon it as the first indication of Providence favourable to my design, and began immediately to devise the means by which I might carry it into execution. After some deliberation, I determined to attempt to build a vessel.

My first step was to make a pair of smith’s bellows; for it is well known that little can be done towards the building of a ship without a forge. We had but four goats on the island, and one of these was giving a little milk, which was too valuable to be dispensed with; so that three only were killed; and with their skins as a substitute for leather, I succeeded, after three or four days’ labour, in making a pair of smith’s bellows.

Being without a saw, we split the trees in half with wedges; and then the natives adzed them down with small hatchets, which they tied to a crooked piece of wood as a handle, and

used as a substitute for the adze. When we wanted a bent or twisted plank, having no apparatus for steaming it, we bent a piece of bamboo to the shape required, sent into the woods for a crooked tree, and by splitting this in half we obtained two planks suited to our purpose. Having but little iron, we bored large auger holes through the timbers, and also the outer and inner plank of the vessel, and drove in wooden pins, termed trenails, by which the whole fabric was held firmly together. As a substitute for oakum, we used what little coconut husk we could obtain, and supplied the deficiency with dried banana stumps, native cloth, or other substance which would answer the purpose. For ropes we obtained the bark of the *hibiscus*, constructed a rope machine, and prepared excellent cordage from that article. For sails we used the mats on which the natives sleep and quilted them that they might be strong enough to resist the wind. After making a turning-lathe, we found that the *aito*, or iron-wood, answered remarkably well for the sheaves of blocks. By these means the whole was complete in fifteen weeks; when we launched a vessel, about sixty feet in length, and eighteen feet in breadth, and called her, "The Mes-

senger of Peace," which she has proved to be on many occasions. The hanging of the rudder occasioned me some difficulty; for having no iron sufficiently large for pintles, we made them from a piece of a pickaxe, a cooper's adze, and a large hoe. They answered exceedingly well; but being doubtful of this, I prepared a substitute for a rudder, in case any part of it should give way.

Thinking it prudent to try our vessel before we ventured to Tahiti, which was seven or eight hundred miles from us, I determined on a visit to our interesting station at Aitutaki, which was only about 170 miles distant.

After remaining eight or ten days, with much interest to ourselves, and, we hope, advantage to the people, we returned to Rarotonga with a most singular cargo, principally consisting of pigs, cocoa-nuts, and cats; the king having obtained about seventy of the first, and a number of the last. Notwithstanding the singularity of our importation, it was peculiarly valuable to the inhabitants of Rarotonga; for, prior to this, they had no other than a breed of small native pigs of which there were but few, as they were particularly tender and difficult to rear; and the cats were so valuable that

one was quite a treasure, as the rats were astonishingly numerous, so much so indeed, that we never sat down to a meal without two or more persons to keep them off the table. When kneeling down at family prayer they would run over us in all directions; and we found much difficulty in keeping them out of our beds. One morning, on hearing the servant scream, while making the bed, we ran into the room, and found that four of these intruders, in search of a snug place, had crept under my pillow; they paid, however, for their temerity with their lives. Our friends, Mr. and Mrs. Pitman, experienced equal inconvenience from these troublesome and disgusting little animals. Some of the trunks were covered with skin, on which the rats commenced very effectual operations, as they had done before upon my unfortunate bellows; and Mrs. Pitman having one night neglected to put her shoes in a place of safety, sought for them the following morning in vain: for these nocturnal rambles, being in search of a supper, had devoured them; and a pair of shoes in the South Seas is no contemptible loss. This, however, was a serious affair for their fraternity; for our friends complained to the authorities of the station, and a decree of ex-

termination was issued against the whole race of rats; and after school, man, woman, and child armed themselves with a suitable weapon, and commenced their direful operations. Bas-



VENGEANCE ON THE RATS.

kets were made of cocoa-nut leaves, about five or six feet in length, in which to deposit the bodies of the slain, and in about an hour, no less than thirty of these were filled. Notwithstanding this destruction, there did not appear

the slightest diminution. From this it will be perceived that cats were not the least valuable animal that could be taken to the island. They, however, did not destroy so many rats as the pigs, which were exceedingly voracious, and did much towards ridding the island of the intolerable nuisance. Besides hogs and cats, Makea and those who accompanied him obtained a considerable quantity of native cloth and mats, which are highly esteemed, and of considerable value at Rarotonga. A large supply of cocoa-nuts was also conveyed from Aitutaki, and this was a valuable portion of our cargo; for, a short time before our first visit, a very disastrous war had taken place, in which the king and his party were beaten and driven for a time to take refuge in a natural fortress in the mountains. The victors cut down and destroyed all the bread fruit and cocoa-nut trees, so that on the north, west, and south sides of the island, which were conquered by the inhabitants of the east, not an old cocoa-nut tree was to be seen. This supply, under these circumstances, was consequently of great value for seed. The king made a distribution of his spoils among his chiefs and friends; all were therefore delighted with the voyage.

On entering the harbour we were struck with the appearance of our house; for as the ship had been built just in front of it, much rubbish had been collected, the fence surrounding the front garden was broken down, and the bananas and shrubs destroyed. Now, however, not only was the fence repaired, and the garden well cultivated, but the dark red mountain plaintain, and golden banana, fully ripe, were smiling a welcome to us through the splendid leaves which surrounded the trunks that bore them. It appears that Mrs. Williams had intimated to the females who attended her for instruction, that it would afford her pleasure to have the pathway and garden in order by the time of my arrival. They were delighted with the suggestion, and answered, "We will not leave a chip against which, on his return, he shall strike his feet."

CHAPTER X.

MR. BUZACOTT'S ARRIVAL—RECEIVE LETTERS FROM ENGLAND, ETC.—CHARACTER AND DEATH OF TUAHINE—VOYAGE FROM RAROTONGA TO TAHITI.

SHORTLY after our return from Aitutaki, we were cheered by the arrival of Mr. and Mrs. Buzacott; and as they were about to leave, they took up their residence with us. By Mr. Buzacott I received many letters, one of which was from my beloved and venerable pastor, the Rev. Matthew Wilks, and its insertion here will be gratifying to myself, and not less so to the numerous friends who venerate his memory:

MY DEAR, DEAR WILLIAMS,

Dear to me as the apple of my eye, * * * I do love you. My heart leaps when I think of you; I do pray for you—I pray that you may never be weary in well doing—I pray that you may abound in every good work—I pray that you may be the living epistle of Christ, known

and read of all men—I pray that you may live long, and be useful all your life long; and when you and I are called to render an account, that we may hear our Master say, “Enter ye into the joy of your Lord.” Then we will answer, “Yes, Lord, through thy *infinite mercy*.”

News.—Old Tab. yet stands where she did—and, for the most part fills as she did—many die off and enter their rest. We have had two very great losses—Mr. Wilson, and my dear brother Hyatt. I cannot be long, being now turned 80—and have this week been cupped. Of all the mortals that inherit the kingdom of God I shall be the most unworthy, and yet I hope I shall arrive safely. . . .

Pray give my very kind love to your brethren; live together, co-operate, make a common cause in your exalted labours. The Lord fill your new chapel with truly Christian worshippers, and make it one of his resting-places. * * Grace, mercy, and peace be with you all, and believe me, in undissembled love, to be your once affectionate pastor and patron,

M. WILKS.

At the same time I received communications from my own station at Raiatea, and was grieved to find that my truly valuable deacon, Tuahine, had been taken to his rest. He was one of the two lads who began first to call upon the name of the Lord Jesus in Tahiti.

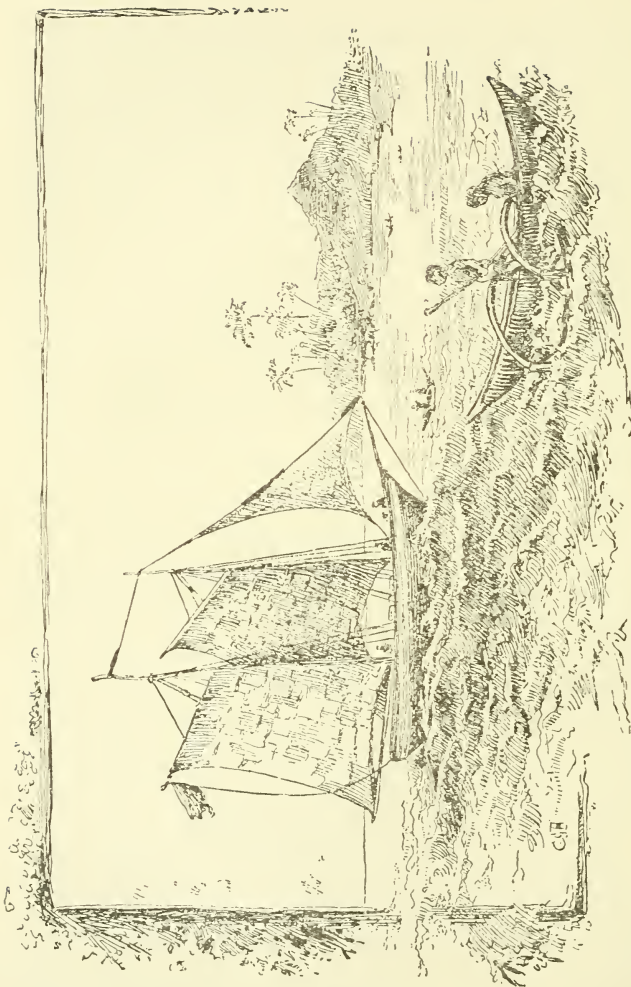
When the great work of conversion commenced at Tahiti, one of the Missionaries, on going into the bushes for meditation and secret prayer, there being no place for retirement in the native habitations, heard a sound, which on listening attentively he discovered to be the voice of prayer. It was the first time that any Missionary's heart had been gladdened by hearing a native of Tahiti use the language of devotion. Possessing an accurate acquaintance with his own language, and by his long residence with the Missionaries, having obtained a considerable amount of scriptural knowledge he was qualified to afford valuable assistance in translating the Scriptures, which he did, first to Mr. Nott, and afterwards to myself. Frequently he has sat eight and ten hours a day aiding me in this important work; and to him are we in a great measure indebted for the correctness with which we have been enabled to give the oracles of truth to the people. When I was absent from home he was left in charge of the station; and his addresses, which were most beautiful specimens of native eloquence, resembling more the mildness of a Barnabas than the thunder of a Boanerges, were exceedingly acceptable to the people.

For more than a month prior to our departure, little groups would collect in the cool of the evening, and, when sitting around the trunk of some tree of gigantic growth, or beneath the shade of a stately banana, would sing in plaintive tones the stanzas they had composed to express their sorrow at our anticipated separation. On the evening of our departure several thousands accompanied us to the beach; and as the boat left the shore, they sang with one voice, and we think we may add, with one heart,

Kia ora e Tama ma
I te aerenga i te moana e!

“Blessing on you, beloved friends; blessing on you in journeying on the deep.” This they repeated at very short intervals, the sounds becoming fainter and fainter as we proceeded, until they were lost in the distance. The effect was so overpowering that not a person in the boat could refrain from weeping.

The Rarotongans improved much in every respect during our residence among them. The females were completely transformed in their appearance, for, although the teachers were both single men, they had taught them to make



THE MESSENGER OF PEACE.

bonnets. They made also, for the chiefs' wives, European garments, and instructed them to use the needle, with which they were much delighted. Besides this, they met, almost daily, the different classes of females, to impart to them religious and other instruction. By myself, the men were taught various useful arts, such as to work at the forge, to erect better houses, and to make articles of furniture; in which they have since far excelled their neighbours. At Mr. Pitman's station, I constructed a turning lathe, and the first thing I turned was the leg of a sofa, with which the chief to whom it belonged was so much delighted that he strung it around his neck, and walked up and down the settlement, exhibiting it to the admiration of the astonished inhabitants, many of whom exclaimed, that if they had possessed it prior to the renunciation of idolatry, it would certainly have been an object of worship, and have taken precedence of all their other idols. We made a sugar-mill for them, and taught them to boil sugar.

As the people, before our arrival, had destroyed all the cocoa-nut trees, from which they might have procured oil, having no other article of commerce, we entertained a pleasing hope

that the manufacture of cordage and rope, from the *hibiscus* bark, might become a valuable substitute. With this view I constructed a rope machine, taught them the art of rope-making, and encouraged them to prepare a great quantity, some of which was sent to New South Wales, in the expectation of finding a market for it; but we did not succeed according to our anticipations, and the Rarotangans are still destitute of the means of exchange for European commodities.

Both Mr. Pitman and myself were constant in our attendance at the schools, but having no books in their dialect, the natives could make very little progress; and although they diligently attended the means of grace, there were but few who gave evidences of a change of heart. Much knowledge, however, was imparted, and a foundation laid on which the two excellent and devoted Missionaries, who occupy these stations, have since been honoured to raise an elevated and spiritual superstructure.

From Mr. and Mrs. Pritchard we received a cordial welcome. After introducing Makea to the Missionaries and authorities of the island, and recruiting our strength, in a few days we departed for Raiatea, where we ar-

rived, the 26th of April, 1828, having been absent exactly twelve months. On landing I was greeted by the people: "How good it is you are come! now our troubles will be at an end! what should we have done had you stayed away much longer!" I was at a loss to divine the import of these exclamations, till I was informed that a serious disagreement had arisen between Tamatoa and the principal chiefs of the island. In a few days, however, these differences were settled, and we prepared for our Missionary meeting; at which from two to three thousand persons assembled, many of whom had come from Huahine and Tahaa; with the noble chief, also, from Rarotonga, whose presence, together with the exhibition of the rejected idols of his people, added much to the interest of the occasion. This was the third time we had enjoyed the privilege of exhibiting to the Raiateans the abandoned idols of other islands. Many suitable addresses were delivered, and all present seemed delighted.

Makea, during his stay at the Society Islands, visited Huahine, Tahaa, and Porapora, the chiefs and people of which showed him kind attentions, and made him valuable presents.

With these, after about two months' residence with us, we sent him home, where he arrived in safety, and was cordially welcomed by the Missionaries and his people.

CHAPTER XI.

PAPEIHA'S NARRATIVE—ARRIVAL OF HIS COLLEAGUE—THE SUCCESS WHICH ATTENDED THEIR EFFORTS—LUDICROUS INCIDENTS WITH A CAT—FIRST PLACE OF WORSHIP ERECTED—THE ENTIRE SUBVERSION OF IDOLATRY AT RAROTONGA.

DURING our stay at Rarotonga, I obtained a minute and interesting account from Papeiha, of the circumstances which occurred from his first landing to the time of our arrival, a brief abstract of which I shall present to the reader. On reaching the shore, he was conducted to the house of old Makea, the father of the present chief of that name. An immense crowd followed him, one of whom was saying, "I'll have his hat;" another, "I'll have his jacket;" a third, "I'll have his shirt;" but, they did not carry their threats into execution; for the chief called out, "Speak to us, O man, that we may know the business on which you are come." Papeiha replied, that he had come

to instruct them in the knowledge of the true God, and the way of eternal salvation through his Son Jesus Christ, in order that, as the inhabitants of Tahiti, the Society, and other islands had done, they also might burn the idols of wood, of cloth, and of birds' feathers which they had made and called gods. Immediately there burst from the multitude an exclamation of surprise and horror: "What! burn the gods! what gods shall we then have, and what shall we do without the gods?"

The teacher and his party commenced family worship morning and evening, at which many persons attended; and after the first Sabbath-day services, about twenty joined them, among whom was Davida, the eldest son of the present king, who has continued steadfast, and is now rendering essential service to the mission, as superintendent of Mr. Buzacott's schools, and leader of the singing. Frequently has Papeiha showed me the stone from which, overshadowed by a grove of banana trees, he delivered his first address to the wondering inhabitants of Rarotonga.

Shortly after this, Tinomana, the chief of Arorangi, a district about eight miles from Papeiha's residence, sent for him, and

expressed a wish to know something about Jehovah and Jesus Christ. Papeiha, after having explained the leading doctrines of the Gospel to this chieftain, very judiciously pointed out to him the advantage which he would derive from the reception of Christianity; and showed, that by this means, peace and goodwill would so reign through the land, that he would no longer be compelled to live in the mountains, but might take up his abode near the sea, and, with his people, enjoy his possessions as securely as the inhabitants of the victorious districts. The chief was considerably impressed with these representations; and, after meditating for some hours upon what he had heard, he came to Papeiha, and said, that he felt greatly disposed to burn his gods, but was afraid, "lest they should be enraged, and strangle him in the night." The teacher assured him that he had nothing to apprehend, as they were destitute of any real power. In the evening Papeiha and his party engaged in prayer, and many of the people of the district united with them, and for the first time since the island had been inhabited, bowed their knees to the God of Heaven, and listened to the voice of devotion.

When Papeiha had spread his mat, and laid himself down to rest, Tinomana brought his, and having placed it by his side, told him that he came to be taught to pray to Jehovah. Delighted with the request, Papeiha commenced a short prayer, which the chief repeated after him; but overcome with fatigue, he dropped off to sleep. He had, however, scarcely closed his eyes, when the anxious chief awoke him, saying, "I've forgotten it; go over it again." After causing him to repeat it many times, once more he fell asleep, and again was awoke. This was repeated frequently through the night. In the morning Papeiha returned home, and Tinomana accompanied him part of the distance, reciting, during the journey, the prayer which he had learned. On taking his leave, he informed the teacher that he was much delighted with what he had heard; and that he would go home and think seriously upon the subject; for, as it was a matter of great importance, it was not well to be in haste.

As Papeiha carried his Testament with him, it frequently elicited curious remarks. While walking about the settlement, the people would say, "There! there's the god of that man! what a strange god it is, he carries it about with him,

but we leave ours at the marae." When they saw him reading, they would say that he and his God were talking together.

Five months had elapsed when Papeiha was cheered by the arrival of his associate Tiberio. They resolved, in the first instance, to visit all the influential chiefs in the island, and explain to them the principles of Christian truth, pointing out, not only the spiritual but the temporal advantages which would accrue from the renunciation of idolatry. In carrying their resolution into effect, at some places they were kindly treated, but at others they were ridiculed, and from one or two they narrowly escaped with their lives.

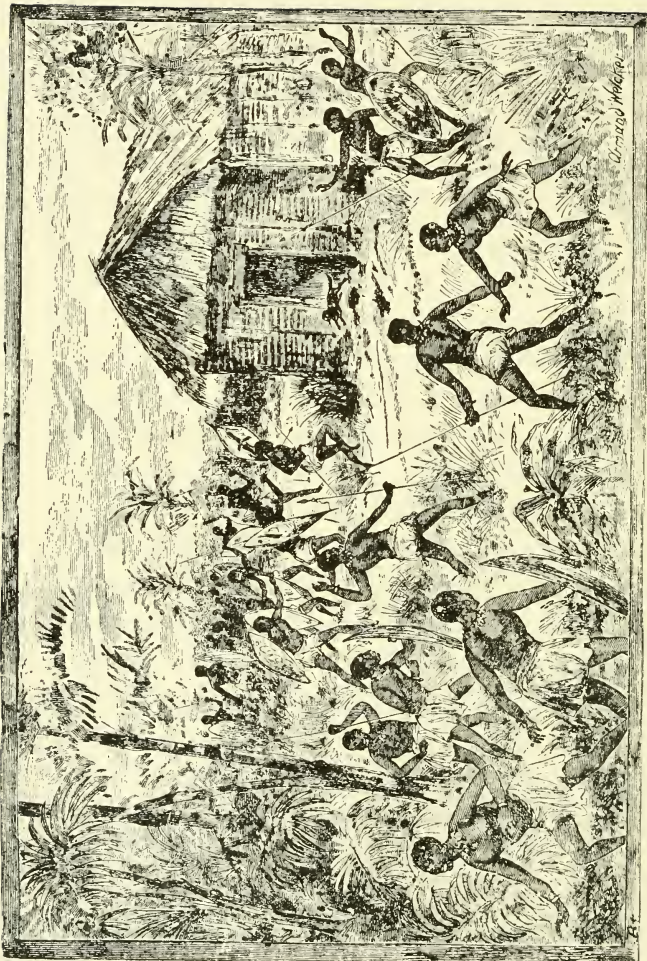
A few days after they returned to the station, a priest came to the teachers, and expressed his determination to burn his idol, and had brought his eldest son, a boy about ten years of age, to place under their care, lest the gods, in their anger, should destroy him. Leaving the child with the teachers, he returned home, and early the next morning came, bending under the weight of the cumbrous god he was bringing to be burned. A crowd followed him, calling him a madman; but he persisted in his determination to embrace the word of

Jehovah, and declared that he was unconcerned about the results. He then threw his idol at the feet of the teachers, one of whom fetched his saw to cut it up; but as soon as the people observed the saw applied to the head of the god, they all took fright and ran away. Many even of their converts were seized with the panic and hid themselves among the bushes. After a short time they returned; and in the presence of an immense crowd, the first rejected idol of Rarotonga was committed to the flames.

At this time a ludicrous circumstance occurred, which will illustrate the ignorance and superstition of the people. A favorite cat had been taken on shore by one of the teachers' wives on our first visit; and not liking his new companions, Tom fled to the mountains. Puss, in his perambulations, went to the district of the *SATANEES*; and as the marae stood in a retired spot, and was shaded by the rich foliage of trees of ancient growth, Tom, pleased with the situation, and wishing to be found in good company, took up his abode with the gods; and not meeting with any opposition from those within the house he little expected any from those without. Some few days after, however, the priest came, accompanied by a number

of worshippers, to present his offerings to the god, and on opening the door, Tom very respectfully greeted him with a mew. Unaccustomed to such salutations, instead of returning it, he rushed back with terror, shouting to his companions, "Here's a monster from the deep!" Upon this, the whole party hastened home, collected several hundreds of their companions, put on their war caps, brought their spears, clubs, and slings, blackened themselves with charcoal, and thus equipped, came shouting to attack "poor puss." Affrighted at this formidable array of war, Tom immediately sprang towards the opened door, and darting through the terror-stricken warriors, they fled with the greatest precipitation in all directions.

In the evening, these brave conspirators against the life of a cat were entertaining themselves and a numerous company of spectators with a dance, when Tom, wishing to see the sport, and bearing no malice, came to take a peep. No sooner did he present himself, than the terrified company fled in consternation! and the heroic warriors of the district again armed themselves, and gave chase to this unfortunate cat. But the "monster of the deep," being too nimble for them, again escaped their ven-



WAR ON THE CAT.

geance. Some hours after, when all was quiet, Tom, being disturbed in his residence with the gods, determined unwisely to renew his acquaintance with men; and, in the dead of the night, he returned to the house, and crept beneath a coverlet, under which a whole family were lying, and there fell asleep. Unfortunately, his purring awoke the man under whose cloth he had crawled, and who, supposing that some other "monster" had come to disturb them, closed the door-way, awoke the people of the house, and procured lights to search for the intruder. Poor Tom, fatigued with the two previous engagements of the day, lay quietly asleep, when the warriors, with their clubs and spears, attacked him most valiantly, and thought themselves singularly brave in putting an end to this formidable monster.

The king, Makea, was among the last chiefs of importance who renounced idolatry. The object of his adoration was a goddess, the great *Rangatira*; and the idolaters manifested determined opposition to the destruction of this idol and the burning of their marae. That, however was affected by the party to whom it belonged; and thus the reign of idolatry, although very many still retained their idols and super-

stitutions, was virtually terminated at Rarotonga.

The teachers then recommended the erection of a place of worship, which being agreed to, the greater part of the inhabitants assembled, most of whom came to the work thoroughly equipped for war. It must be recollected, that the inhabitants of the different districts of this island were always in a state of hostility, and never, on any occasion, met unarmed; that time had not yet been sufficient for the principles of Christianity to produce mutual confidence amongst its professors; and that numbers were still heathens. The site selected for the building was thickly covered with trees; and as there were but four or five axes in the island, the clearing it was a great work. All, however, appeared anxious to assist, and although their tools were rude, some using large shells, and others stone axes, yet as the people were numerous, the work was soon effected.

Those who still remained heathen were continually offering provocation to the Christians, who, by not resenting their conduct, subjected themselves to still greater annoyance, and one of them, while passing through their district to his own, was most severely beaten, and had one of his ears torn nearly off. This led to a con-

flict between the parties, in which the Christians conquered. The victors then, as the custom was, led the captives by their long hair down to the sea-side, not however, as formerly, to put them to death, and feast upon their bodies, but to present them to the chiefs; who, instead of ordering them to be injured, advised them to embrace this good religion, by which their differences would be terminated, and the reign of harmony and happiness established. To this they replied, that, as they were now convinced of the superior power of Jehovah, and had indubitable proof of the merciful character of this new religion by their lives being spared, they should at once unite with their countrymen in the worship of the only true God. The following day they demolished all the maraes, and brought their rejected idols to the teachers. Thus terminated the war, and with the war, the whole system of idolatry in Rarotonga.

A portion of land in the Christian settlement was then allotted to each individual; and many of them erected a dwelling there, and became, and still continue among the most active, consistent, and devoted Christians.

CHAPTER XII.

MR. PLATT'S VOYAGE—THE VINCENNES AND THE SERINGAPATAM ARRIVE AT RAIATEA—MISSIONARY MEETINGS—NATIVE SPEECHES—INTERVIEW WITH CAPTAIN WALDEGRAVE—PREPARATIONS FOR OUR VOYAGE.

THE first voyage which the Messenger of Peace took after being thoroughly fitted out, was to convey Messrs. Pritchard and Simpson to the Marquesan Islands; the Directors having determined to endeavour to re-establish the mission among the savage inhabitants of that group. This voyage, together with the time consumed in effecting the necessary alterations in the vessel, occupied about twelve months; at the expiration of which, she sailed for the Hervey Islands, and my esteemed brother Missionary, Mr. Platt, undertook to visit them. He found all the missions in a pleasing state, although our dear friends at Rarotonga had endured some very severe trials.

The important time had now arrived for

commencing the voyage on which my mind had been so long set, and for which the Messenger of Peace was built. The Rev. T. East, and the Rev. J. A. James of Birmingham, had generously responded to my call, and forwarded a large supply of iron-mongery for the undertaking. Every thing appeared to favour, nothing to impede, the design, and my beloved fellow-labourer, Mr. Barff, had consented to accompany me. My own people also entered into my propositions with so much zeal, that, on the announcement of my intentions, eight members of our church offered their services for this enterprise of mercy.

As the Seringapatam arrived a few days before our Annual Missionary Meeting in May, we enjoyed the company of Captain Waldegrave and his officers during the services of the day, which commenced about ten o'clock, and continued, with slight intermissions, till six.

At about half past two, or three o'clock, we re-assembled in our chapel to conduct the business of our auxiliary. Tamatoa, the king, took the chair, and called upon one of the native Christians to give out a hymn, and implore the Divine presence. He selected for the occasion the Jubilee hymn, "Blow ye the trumpet, blow,"

which had been translated into the native language. After this, the venerable chairman, who himself was formerly worshipped as a god, opened the business in an interesting speech.

The following address was delivered by Fenuapeho, the chief of Tahaa. He said—

“Praise to God well becomes us: but let it be heart-praise. All the work we do for God must be heart-work We were dwelling formerly in a dark house, among centipedes and lizards, spiders and rats; nor did we know what evil and despicable things were around us. The lamp of light, the word of God, has been brought, and now we behold with dismay and disgust these abominable things. But stop. Some are killing each other this very day, while we are rejoicing; some are destroying their children, while we are saving ours; some are burning themselves in the fire, while we are bathing in the cool waters of the Gospel. What shall we do? We have been told this day by our Missionary that God works by sending his word and his servants. To effect this, property must be given. We have it; we can give it. Prayer to God is another means: let us pray fervently. But our prayer will condemn us if we cry, ‘Send forth thy word and make it grow,’ and do not use the means. I shall say no more but let us cleave to Jesus.”

Another, who is now at the Navigators Islands said—

“God has made two great lights, the sun and the moon, and placed them in the heavens; and for what has he placed them there? To thrust away the darkness. So the Missionary Society: it is like a great light; its object is to thrust away the darkness and wickedness of the world, and to teach all the way of salvation by Jesus Christ. Let us give our little property to assist in kindling this great light, that it may arise and shine upon the people who are now sitting in darkness and in the shadow of death.”

Ahuriro, an intimate friend of the late Pomare observed—

“God could work without us. He said, ‘Let there be light, and there was light.’ But he is pleased to work by us. Let us then give what we have willingly to assist the parent Society in England. God the Father has work, God the Son has work, God the Spirit has work in the redemption of man. Shall God work, and we sit still? Shall Jesus Christ pray, and we be silent?”

It appears that some of the officers of the Seringapatan were rather sceptical as to the capability of the native speakers to compose the addresses which they delivered; and even

asserted that they were mere parrots, repeating only what I had taught them, and, moreover, that they believed in Christianity solely because the Missionaries had assured them of its truth. Others, however, maintained that they were not deficient either in good sense or scriptural knowledge. In order to decide the question, early the next morning Captain Waldegrave, the Rev. Mr. Watson the chaplain, and other gentlemen, called at my house. After a little consideration, I suggested that the more satisfactory method of forming a correct opinion would be for them to favor us with their company to tea, when I would introduce twelve or fifteen of our people, who, I was assured, would feel happy in replying to any questions that might be proposed to them. The proposition met with their approval, and, after tea, fifteen natives came into the room and took their seats.

I then informed them that the gentlemen present were desirous of ascertaining the extent of their knowledge upon some important topics, and for this purpose would propose to them a few questions. Captain Waldegrave then asked, "Do you believe that the Bible is the word of God, and that Christianity is of

Divine origin?" The natives were rather startled at this question, having never entertained a doubt upon that point. At length one replied, "Most certainly we do. We look at the power with which it has been attended in effecting the entire overthrow of idolatry amongst us, and which, we believe, no human means could have induced us to abandon." The same question being proposed to a second, he replied, "I believe the Scriptures to be of Divine origin, on account of the system of salvation they reveal. We had a religion before, transmitted to us by our ancestors, whom we considered the wisest of men; but how dark and black that system was, compared with the bright scheme of salvation presented in the Bible. Here we learn that we are sinners; that God gave his own Son Jesus Christ to die for us; and that, through believing, the salvation he procured becomes ours. Now, what but the wisdom of God could have devised such a system as this?" The question being repeated to an old priest, then a devoted Christian, instead of replying at once, he held up his hands, and rapidly moved the joints of his wrists and fingers; he then opened and shut his mouth, and closed these singular actions by raising his leg,

and moving it in various directions. Having done this, he said, "See, I have hinges all over me: if the thought grows in my heart that I wish to handle any thing, the hinges in my hands enable me to do so: if I want to utter anything, the hinges to my jaws enable me to say it; and if I desire to go anywhere, here are hinges to my legs to enable me to walk. Now," continued he, "I perceive great wisdom in the adaptation of my body to the various wants of my mind; and when I look into the Bible, and see there proofs of wisdom which correspond exactly with those which appear in my frame, I conclude that the Maker of my body is the Author of that book." Another replied to the question by saying, "I believe the Bible to have come from God, because it contains prophecies which have been exactly fulfilled."

Captain W. then inquired, who the prophets were.

Native. "Persons inspired of God to foretell events ages before they occurred."

Captain. "Can you name any of them?"

Native. "Yes—Samuel, David, Isaiah, Daniel, Jonah and many others."

Captain. "You have mentioned Isaiah: can you tell me any of his prophecies?"

Native. "O, yes; he was the prophet who wrote so much about our Lord and Saviour, and who said that he should be numbered with the transgressors; and we know that Christ was crucified between two thieves. There was the prophecy and its fulfillment."

A variety of questions were then put respecting Jonah, and other prophets; after which one of the natives observed, that many of the types were prophecies of Christ. These then became the topic of conversation; in the course of which allusion was made to the brazen serpent; and Captain W., after examining them upon the historical circumstances connected with that type, inquired to whom it applied?

Native. "To Christ; for he himself said, 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.'"

Reference was then made to the paschal lamb; and questions upon the history of that type having been replied to, the Captain asked wherein that applied to Jesus Christ? to which a native answered, "A bone of the paschal lamb might not be broken; and in the nineteenth

chapter of the Gospel of John we read, that the soldiers came and brake the legs of those who were crucified with Jesus; but when they came to him, and saw that he was already dead, they brake not his legs; for the Scripture saith, 'A bone of him shall not be broken.' "

After this, questions were proposed upon the leading doctrines of Christianity, and when we arrived at the doctrine of the resurrection, they were asked, "With what body shall we be raised?" In reply to this, those beautiful verses of the 15th chapter of the 1st Epistle to the Corinthians were immediately quoted: "It is sown in corruption; it is raised in incorruption," &c. The Captain rejoined, that what they had said was very good; but still he wished them to be a little more explicit, and to give him some idea of the body with which we should arise. This occasioned considerable consultation among them: but at length one exclaimed, "I have it. St. John, in his 1st Epistle, the 3rd chapter, says, that 'when he shall appear, we shall be like him.' Our bodies will then be like Christ's." The Captain still pressed the question; when, after a consultation, another native replied, "Being like Christ cannot mean being like his body when it hung upon the cross, but it

must mean being like to his glorious body when he was transfigured upon the mount." At the conclusion of these interrogations, a copy of the New Testament was passed round, and opened indiscriminately; when each was desired to read a verse, and reply to questions on its import and connexion.

This interview lasted upwards of three hours; and at the conclusion the gentlemen expressed themselves highly gratified; and Captain W. assured the natives, that if he returned in safety to England, he should not fail to inform his countrymen of what he had seen and heard.

CHAPTER XIII.

ATIU—RELIGIOUS SERVICES THERE—DEVOTEDNESS OF THE TEACHERS' WIVES—THE AUTHOR'S NARROW ESCAPE—MAUKE AND MITIARO—A DREADFUL MASSACRE—RAROTONGA—AN EPIDEMIC RAGES—AITAKI—INTERESTING INCIDENTS—NATIVE CONDITIONS.

LEAVING Mangaia, we proceeded to Atiu, which, after two days' pleasant sail, we reached in safety.

On our arrival, we were happy to meet the teachers, with the principal chiefs and people of the neighbouring islands of Mauke and Mitiaro. The object of their visit to Atiu was, first, to attend the opening of the large new chapel; and, secondly, to be present at the marriage of Roma-tane, the king, who was about to be united to the daughter of the chief of Mauke.

On the following day we opened the chapel, which would accommodate about 1500 people. My colleague, Mr. Barff, preached from Ps. xcvii, 1, "The Lord reigneth; let the earth re-

joice; let the multitude of isles be glad thereof." After this, I administered the Lord's Supper, for the first time, to twenty communicants, among whom was the chief, who, it will be recollected, was so deeply impressed with the folly of idolatry, by the representations of Isaiah on that subject. I was truly thankful to find that he had continued firm in his principles and consistent in his conduct.

The same improvement was apparent in the females at this island as at Mangaia, through the exertions of the wives of the native teachers, who were exceedingly devoted women. The character of these two females may be illustrated by a little incident, which was mentioned to me in the course of conversation. From the scarcity of fish at this island, the people generally reserve what they catch for their families; and the teachers were therefore obliged to go on the Saturday, to procure a supply for the Sabbath. This the wives lamented, and told me that, at times, their husbands were out from morning until night. "You," they said, "resemble springs, from which knowledge is always bubbling up; so that you have nothing but to open your mouths and out it flows; but our husbands find difficulty in preparing for

the services of the Sabbath." To obviate this, they begged I would write out some heads of discourses for them; at the same time informing me, that, for months past, while their husbands were fishing they took their slates, and having recalled a text, from which they had heard some of the Missionaries preach, they endeavoured to retrace the ideas then advanced, and to collect parallel passages of Scripture, to illustrate them. By these means they had generally a slate full of something for their husbands to work from on their return.

In our examination of the school children, we were pained to find that only a few of them could read. All, however, as well as the adults, had committed to memory, most correctly, a long and instructive catechism, written by Mr. Orsmond, which contained a comprehensive system of divinity, expressed in striking and beautiful language.

On my next visit to this island my life and labours had nearly terminated. On reaching the reefs we perceived that the sea was not breaking with its usual violence, and I therefore determined to land in the boat. This was effected without much difficulty; but on returning, before we could get a sufficient distance

from the shore, another billow rolled in and overwhelmed us, and the boat with her crew was dashed upon the reef. Unfortunately, I fell toward the sea, and was conveyed by the recoil of the billow to a considerable distance from the shore, where I was twirled about in a whirlpool, and sank to a great depth. Being so long under water, I began to fear that I should rise no more. At length, however, I arose to the surface; and finding there was time for me to reach the reef before the next wave burst upon it, I swam in that direction. On perceiving my situation, two natives sprang into the sea, and, as a considerable time elapsed before the next billow arrived, I succeeded, by their assistance, in escaping its fury. The people were standing upon the reef, weeping bitterly, under the apprehension that I was lost; and on reaching the shore, they gathered around me, and demonstrated their great joy at my preservation, by touching my clothes or kissing my hands. Thus, for the sixth time, was I rescued from a watery grave!

The reefs at the water's edge are overhanging and shelving, forming hollows and caverns underneath; and the danger most to be dreaded is that of being forced, by the violence of the

waves, into these submarine chasms. From such a situation escape is impossible.

On the day after our arrival a heavy gale of wind arose and our ship, not being anchored, was driven out to sea. We had been looking in vain for her return.

We set apart a portion of every morning, and retired to the chapel for social prayer, to seek direction from above in our distressing circumstances; and I can truly say that we found these services seasons of refreshing from the presence of our God. After having given up all hope of again seeing our vessel, we held a consultation as to whether we had better build a boat with what materials we could obtain on the island, and sail to Rarotonga; or remain where we were. After much deliberation and prayer, we concluded that, as a peculiar providence had placed us there, it appeared to be the path of duty to wait patiently till God, in the exercise of the same providence, should afford us the means of removal; and we determined to employ ourselves as fully as possible for the benefit of the people, as this would materially assist in making us contented and happy in our painful situation. For this purpose Mr. Armitage selected wood with which to make spin-

ning-wheels, while I made arrangements for the erection of a new school-house; and just as we had commenced, a little boy reported that, in the dusk of the evening, he had seen a speck upon the horizon, and we waited with no small anxiety for the morning's dawn. Long before daylight I was upon the brow of the hill; and when the sun arose, I perceived, with feelings of inexpressible delight, the object of our solicitude. Our joy, however, was awakened principally by the consideration that our families would now be spared the distressing anxiety which otherwise they must have endured for months on our account.

On going on board the vessel, all the account I could get from the crew was, that the gale became so furious during the night, that it had blown them away, and in the morning, they found themselves out of sight of land; and that after being tossed about for many days, a strong wind in the opposite direction had driven them back again. The only loss that had been sustained was the death of one of the calves I was conveying to our brethren at Rarotonga. The people of the island wept when they saw the vessel, but, unmoved by their tears, we returned thanks to God for delivering us out of

our distress, hoisted our sails, took leave of the kind but disappointed people, and pursued our voyage.

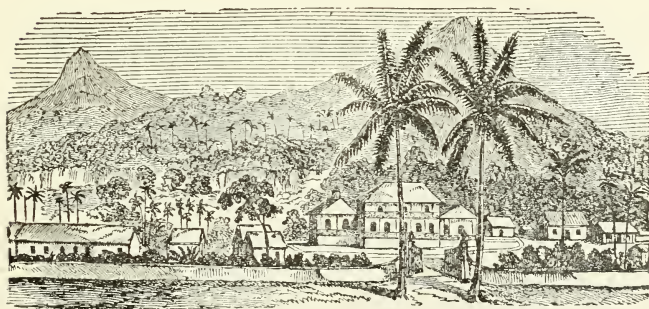
On visiting the two small islands of Mauke and Mitiaro, we found the natives, who possessed but few axes, were burning down trees, for timber to erect chapels. When the tree fell, they burnt off the branches, and then proceeded to burn the trunk into various lengths. Having with me a large supply of ironmongery, furnished by my esteemed and valued friends, the Rev. T. East, and Rev. J. A. James of Birmingham, I gave them some tools, encouraged them to persevere with their work, and promised to return and open their chapels in six or eight months. On my next visit, I had the satisfaction of seeing two well-built, substantial places of worship, which had been erected with the tools, and the doors of which were swung on the hinges that I had presented to them in the name of my kind Birmingham friends.

The teacher, Iaavi, of Mauke, with his wife, as well as Taua of Mitiaro, have proved their worth by upwards of twelve years' laborious and devoted service. The inhabitants of Mauke are now in a very prosperous state; and in few places are the advantages resulting from Chris-

tianity more apparent, for order, harmony, and happiness prevail—abundance and comfort are enjoyed.

When I last visited this island Mrs. Williams and my family were with me; and as the natives had never seen a European female or child, their presence excited considerable interest; and crowds hastened to the beach to bid them welcome. The passage over the reef was a formidable undertaking for Mrs. Williams; but clasping Samuel with one arm, and her infant in the other, she committed herself to the skill of the natives, and was conveyed in safety over the rising billow to the shore.

The island of Mitiaro is very low, and the soil has, consequently, so little depth, that the



MISSION HOUSE, AT RAROTONGA.

productions are at times exceedingly scanty; and the teacher, Taua, with his large family of nine or ten children, have occasionally suffered severe privations.

Leaving Mitiaro, we sailed for Rarotonga, where we arrived, after a pleasant sail of two days, and received a cordial welcome on the beach from our esteemed friend and brother, Mr. Buzacott, whose tearful eyes and down-cast look, intimated that they were in the furnace of affliction. This received confirmation from the appearance of the people; for instead of being greeted by the smiles and shouts of the thousands who lined the shore on our former visits, only a small company of children, and a few walking skeletons, who had exerted their utmost strength to reach the landing-place, were to be seen. On inquiring the cause of this, it was with the deepest sorrow we heard that a most dreadful and deadly disease was raging among the people, and sweeping them away as with a deluge; that at Mr. Buzacott's station about two hundred and fifty persons had been victims; an equal or greater number at Arorangi; and about a hundred at Mr. Pitman's, where its ravages had but recently commenced. So prevalent was this terrible visita-

tion that scarcely an inhabitant of the island entirely escaped its influence. The settlements, formerly so beautiful, were overgrown with weeds, and a general gloom of desolation overshadowed the place, so distinguished during my former visits for cheerfulness and activity. We accompanied Mr. Buzacott to his house, when, instead of being greeted with the animated smile which was wont to play upon the countenance of his devoted wife, a flood of tears gave vent to her feelings as she grasped my hand, and welcomed me to their house of mourning. As soon as feeling had a little subsided, they commenced their tale of woe, to which we listened with the deepest sympathy. The few natives who had strength to move came also to see me, and seating themselves at my feet, they seized my hand, or clasped my leg, and mourned in the bitterness of their souls. Many of the women, while wringing their hands with agony, said to me, "I only am left of all my family; my husband and all my children are gone, and here am I, friendless, husbandless, and childless." The almost universal reply to my inquiries after any one was, "*He is dead.*"

From this gloomy spot we hastened to our

esteemed friends, Mr. and Mrs. Pitman, at whose station the disease was then raging, and whom we were truly thankful to find in a better state of health than might have been anticipated. Their account, however, of the fearful ravages of the disease was truly appalling; and as we walked through the settlement we found many houses without an inmate; all had been swept away. Those who, by any possible exertion, could get out of their sickly dwellings, came to disburden their distress, and once more grasp my hand before they died; and others, too feeble to walk, were either led to the doors to see us as we passed, or were carried by their friends on their mats, that they might catch a parting glance ere they closed their eyes in death. And while we could have wished that our shadow, passing by, might have healed them, yet our *principal* solicitude was, that our few words of exhortation and sympathy might be blessed to the survivors, and be the means of directing the dying to Him "who bore our griefs and carried our sorrows."

Taking an affectionate leave of our beloved brethren, and their afflicted people, we expressed our tenderest sympathies in their sufferings, and united in fervent prayer, "that the Lord

would repent him of the evil, and say to the angel that destroyed the people, *It is enough.*" We left Rarotonga, which is endeared to me by so many pleasing recollections, and directed our course for the last of the *Hervey* Island group, which was Aitutaki.

From hence we expected to take two teachers and their wives, whom Mr. Piatt had left there on his late voyage. As soon as the object of our visit was communicated to the people, they immediately called a meeting, which they invited us to attend, when they presented a pressing request, that one of the teachers, with his wife, might be allowed to remain with them. Being much disconcerted at the prospect of losing them, I negatived the request. The people, however, especially the females, who had formed a strong attachment to the teacher's wife, were so clamorous and so importunate in their entreaties, that we found it impossible to refuse. Hundreds of these, attired in their best apparel, came in a body to implore me not to persist in my determination. They stated that, as their former teacher's wife was dead, they would have no one to instruct them, and then asked me if I had not one "little bit of compassion" for them, and whether the men only

had souls, that *they* alone were to be cared for, and the women left entirely destitute of a teacher. They pleaded so pathetically and so justly, that, after consulting with my esteemed colleague, we deemed it advisable to accede to their request. To this conclusion we the more readily came, from observing the immense advantage the females had derived from this devoted teacher during the few months she had resided with them, and their continued need of her superintendence and instruction. As soon as the announcement was made, joy beamed in their countenances; they rushed forward to kiss our hands, and ran in all directions to communicate the delightful intelligence.

During our stay our time was fully occupied in examining the school children, explaining difficult passages of Scripture, and supplying information and advice upon subjects of a civil, judicial, and religious character. For these purposes we held numerous meetings; the first of which was with the children. There were about 400 present. We found them exceedingly fluent in repeating their catechisms, and ready in replying to our questions, but were grieved that so few of them could read. We then proceeded to examine a class of men, sixty

or seventy in number, who read very readily the seventh chapter of the Acts, which contains a considerable portion of Old Testament history. The knowledge they evinced, in the answers which they gave, both surprised and delighted us, for it must be recollected, that the only complete portions of the Scriptures which the people of Aitutaki possess is the Acts of the Apostles; they have none of the Old Testament; and the other portions of the New are in detached sheets of the various Epistles, which, in consequence of the extensive demand, I was obliged thus to divide, instead of giving to each a complete copy. They are therefore indebted to the oral instruction of the teachers for all the historical information they possess; but the Aitutakians are an exceedingly inquisitive people, quick of apprehension, warm in their temperament, and retain with great tenacity the information which is communicated. This may in a measure account for their extensive knowledge as compared with the means which they have enjoyed.

During my previous visit to this island, I was explaining to the people, one evening, the manner in which English Christians raised money to send the gospel to heathen countries. On

hearing this, they expressed their regret at not having money, that they also might enjoy the privilege of "helping in the good work of causing the word of God to grow." I replied, "If you have no money, you have something to buy money with." This idea was quite new to them, and they wished to know at once what they possessed which would buy money. I said to them, "The pigs I brought to your island on my first visit have multiplied so greatly, that all of you have now an abundance; and if every family in the island were to set apart a pig, 'for causing the word of God to grow,' and, when the ships come, sell them for money, instead of cloth and axes, a valuable contribution might be raised." The idea delighted them exceedingly, and early the next morning, the squeaking of the pigs, which were receiving a particular mark in the ear for this purpose, was heard from one end of the settlement to the other. In the interim a ship had been there, the captain of which had purchased their pigs, and paid for them most honorably; and now, to my utter astonishment, the native treasurer put into my hands 103*l.*, partly in bills and partly in cash! This was the *first* money they ever

possessed, and every farthing of it was dedicated to the cause of Christ!

We now took our departure, accompanied by the teachers, with their wives and children—altogether thirty persons. The kind people of Aitutaki loaded us with provisions; and, after commending each other to God in prayer, we took an affectionate leave of them, and hoisting our beautiful flag, whose dove and olive-branch were emblematical both of our name and object, we spread our sails, and pursued our course, watched by the interested multitude we had left, until we appeared as a speck in the horizon, and were lost in the distance.

CHAPTER XIV.

SAVAGE ISLAND—SAVAGE APPEARANCE OF THE PEOPLE—REACHING TONGATABU.

In order to gain as much information as possible about the inhabitants of the group which we were intending to visit, we determined, instead of steering *direct* for the Navigators Islands, to proceed first to Tongatabu.

Having to pass an island discovered by Captain Cook, which, in consequence of the ferocious character of its inhabitants, he called *Savage Island*, we determined to touch there, and leave with them the two Aitutakian teachers, to impart the knowledge of that Gospel by which, *savage* as they are, they will ultimately be civilized and blessed.

After a pleasant sail of five or six days, we reached the island in question. Arriving opposite to a sandy beach, and perceiving some natives on shore, we waved a white flag, which

is the signal used to obtain friendly intercourse. Instead, however, of launching their little canoes, and accepting our invitation, they waved one in return; and, on perceiving this, we immediately lowered our boat and made for the shore; but on approaching it, we found the natives arranged in hostile array, as if to repel an invasion. Each of them had three or four spears, with his sling, and a belt full of large stones. When they had arrived within one to two hundred yards of the reef, our natives lay upon their oars, spent a few moments in prayer, and then proceeded to the shore, making signs to the savages to lay down their weapons. This they did readily when they perceived that there were no Europeans in the boat; and, coming down to the extreme point of the reef, they bade our people welcome, by presenting the *utu*, or peace-offering. This custom appears to be very general among the inhabitants of the Pacific Isles, and consists in presenting to the visitor a bread-fruit, a piece of cloth, or some other article, with the sacred cocoa-nut leaf, which they call *Tapaau*, attached to it; on receiving which the stranger returns some trifle, as a token of amity, and a kind of ratification that the intercourse shall be

peaceable. This ceremony having been performed, the natives launched some of their canoes, and advanced towards our vessel, but evinced, by their cautious movements, and the respectful distance they kept, that they indulged the most fearful apprehensions. An old chieftain, however, was at length induced to venture into the ship. On reaching the deck the old man was most frantic in his gesticulations, leaping about from place to place, and using the most vociferous exclamations at every thing he saw. All attempts at conversation with him were entirely useless, as we could not persuade him to stand still even for a single second. Our natives attempted to clothe him, by fastening around his person a piece of native cloth; but, tearing it off in a rage, he threw it upon deck, and stamping upon it, exclaimed, "Am I a woman, that I should be encumbered with that stuff?"

Retaining the old chief as a hostage, our boat again approached the shore, and our people were permitted to land. The islanders gave them some food, and were friendly in their intercourse, taking care, however, to have their war weapons in readiness for a moment of exigency. A person apparently of some im-

portance now arrived, and gave the teacher to understand that we had better take the vessel to another part of the island. On their return to the ship, we gave our wild guest a present, which consisted of a hatchet, a knife, a looking-glass, and a pair of scissors; none of which, however, did he appear to prize, not knowing their use; but just as he was leaving the vessel, he caught sight of a large mother-of-pearl shell which one of our people was handling, and springing forward, he seized it from him, and appeared, from his frantic expressions of joy, to have obtained an article of superlative value. Thus laden, he was returned to the shore, where he received the hearty congratulations of his wife and people on his happy escape from a most perilous situation.

The teachers from Aitutaki, with their wives, were so much discouraged and alarmed at the prospect of settling among these wretchedly degraded islanders, that they requested us to allow them to accompany their brethren from the Society Islands, to whom they would act as assistants, and with whom they were willing to labour at the Navigators Islands or any other station. We, of course, acceded to their request, not, however, apprehending that

their lives would be in danger, though, in all probability, they would have been plundered of every thing they possessed.

On leaving Savage Island, we steered a direct course for Tongatabu, which is about 350 miles west; a full sight of which we gained as soon as we passed Eua, a mountainous island which lay in our track. Entering the channel from the east, between the mainland and a row of beautiful islets which stud and adorn the reef on the north, we steered our devious and dangerous way, amidst shoals and rocks, without pilot or chart, until we reached our destination, off the interesting Missionary settlement, *Nukualofa*, where, in July, 1830, we dropped our anchor. On reaching the shore we received a most cordial welcome from our Wesleyan brethren, Messrs. Turner and Cross, who, with their excellent wives, kindly invited us to take up our abode with them during our stay. To this we readily agreed, and were delighted with the opportunity of observing the untiring diligence with which they were prosecuting the objects of their mission, and the encouraging prospects of success which sustained and animated them in their labours.

We received information which induced

us to consider and rearrange our plans. Our original intention was, to have gone to the Fiji Islands and New Hebrides, previously to visiting the Navigators group; but from the painfully distressing accounts now received, we resolved to proceed at once to the latter.

CHAPTER XV.

AN ACCOUNT OF THE INTRODUCTION OF
CHRISTIANITY AT THE HAPIA ISLANDS—THE
INTREPID CONDUCT OF THE CHIEF—IDOLS
HUNG.

On the morning after our departure from Tongatabu, we saw two islands of considerable height, in the vicinity of which were several of those detached reefs, which render this part of the ocean exceedingly dangerous in thick and stormy weather.

As the introduction of Christianity to the Hapia Islands was attended with circumstances of peculiar interest, a brief notice of them may be acceptable. The HAPAI group, of which Lefuga is the principal, is a cluster of between thirty and forty small coralline islands, eighteen or twenty of which are inhabited, and subject to the authority of one principal chief, named *Taufaahau*. When we saw him he was about thirty years of age, of most noble appearance and commanding as-

pect; with a countenance expressive of the superior discernment, great decision, and undaunted resolution, which, in a very extraordinary degree, distinguished and adorned his character. Having heard of the progress and effects of Christianity at Tongatabu, he determined to visit that island, and from his youth, we were told, that this truly wonderful man had despised the whole system of idol worship. But when he visited Tongatabu, he resolved to abandon at once the gods of his forefathers, and place himself under Christian instruction. He therefore solicited Mr. Thomas to accompany him to the Hapai Islands; but as it was thought desirable by his brethren that the chief should give some proof of his sincerity, before Mr. Thomas removed to so great a distance, they agreed to send, in the first instance, a native convert, named Peter, on the condition, that should the chief remain steadfast, perform his promises, and after a specified time send a war-canoe to fetch Mr. and Mrs. Thomas, they would then accede to his request.

Taufaahau returned to his dominions, and immediately commenced the work of destruction upon the gods and the maraes. Having effected this at his own island, he proceeded

through the group, exhorting and persuading the chiefs and inhabitants to follow his example. His efforts were successful in all the islands, with the exception of three or four; the chiefs and people of which were exceedingly indignant at such impious innovations, and resolved, if possible, to counteract the effects of his unprecedented conduct. For this purpose, they determined to celebrate a great festival, in honour of the gods whom the chief was then desecrating; and accordingly sent their fishermen to catch turtle and other sacred fish. Taufaahau, resolving to anticipate and neutralize this movement, drove a large herd of pigs into the sacred enclosure, converted a most beautiful little temple, which stood in the middle of it, into a sleeping apartment for his female servants, and suspended the gods by the neck to the rafters of the house in which they had been adored! The idolaters, ignorant of his proceedings, came, with great ceremony, attended by their priests, to present their offerings, and found, to their astonishment, a number of voracious pigs, ready to devour any thing they had to offer; and the gods, disrobed of their apparel, hanging in degradation, like so many condemned criminals. They retired

from the spectacle with great indignation; but as they were comparatively few, and knew the character of the man with whom they had to contend, their rage spent itself like the foaming billow when it dashes upon the shore. The chief conducted us into this once sacred spot, the area of which did not exceed half an acre, and was adorned by several beautiful *cordia*, *Barringtonia*, and other trees; it also contained three houses, which were converted into dwellings for his female attendants. Of these the middle house was the smallest, but it was the most complete and beautiful that could have been erected with their means and materials, and surpassed any structure I had seen in the Pacific. I expressed my surprise to the chief, that they should bestow such immense labour in preparing so beautiful a residence for such worthless objects. "It is true," he replied, "they are worthless, they are pieces of wood, they are devils; but we were formerly in the dark; it is only lately that our hearts have been made light in the knowledge of the true God." On observing five goddesses hanging by the neck, I requested this intrepid chief to give me one of them, which he immediately cut down and presented to me. I have brought it to England.

with the very string around its neck by which it was hung; and I prize it the more highly, because it was one of the trophies of the moral conquests of the Gospel, achieved by Christians of another denomination. It shows us, that God does not intend to convert the world by any one section of his church; but by whomsoever the Gospel is preached in simplicity and godly sincerity, the stamp of his gracious approbation will be impressed in the success which will crown their laborious and devoted efforts.

After this truly wonderful man had given such indubitable proofs of his sincerity, he despatched a large war-canoe to Tonga, to fetch the devoted Mr. and Mrs. Thomas; who, committing themselves to the gracious protection of Him by whose love they were constrained, took an affectionate leave of their brethren, stepped on board the canoe, and cheerfully consented to dwell alone, at a distance of 200 miles from their brethren, and among a people just emerging from barbarism. It is to my mind a most interesting consideration, that the Missionary who was to publish to them the glad tidings of peace, was conveyed in a vessel which had often been laden with sanguinary

warriors, whom it had carried to the deadly conflict.

Shortly after Mr. Thomas' arrival, Finau, having heard with deep regret that his relative Taufaahau had renounced the religion of his fathers, selected one of his largest and best war-canoes, and sent it by one of his priests, as a present, to induce him to return to the worship of the gods, to which this noble-spirited chief thus replied, "Tell Finau, that I thank him for his present. You may, however, drag it up on the beach, and cut it up; it will make excellent firewood;" by which he intimated, that however much he valued the canoe, he considered it as so much fuel, if the price by which it was to become his, was to be a renunciation of the Gospel, and a return to the worship he despised. By such means, this interesting chieftain has gained, through the blessing of God upon his wise and resolute conduct, a most complete victory over the superstitions of his people.

Polygamy prevailed to a great degree in the whole of the Friendly Islands: and in order to overcome the evil, and show his people a good example, this man of master mind put away all his wives, and remained single for a consider-

able time; and when the desired effect was produced, he selected one to whom he was publicly married. He has maintained a most decided and consistent profession of Christianity, ever since he embraced it, and at the present moment is one of the best and most efficient local preachers in the mission. But the last, though not the least display of noble-mindedness and Christian principle, was the circumstance of his emancipating all his slaves. This he did, in consequence of having heard from the Missionaries *that slavery was inconsistent with Christianity*. I have been the more minute in these observations, because I admire the man, or rather, the grace of God in him.

CHAPTER XVI.

SAIL FOR THE NAVIGATORS—REACH SAVAII—
TAMAFAINGA KILLED—CHARACTER OF FAUEA
—INTERCOURSE WITH THE NATIVES—MOST
FAVOURABLE RECEPTION—THE AUTHOR'S
NARROW ESCAPE.

We now again bent our course for the Navigators or Samoa Islands. Fauea, the chief, was in high spirits, from the prospect of speedily seeing his home, from which he had been so long absent; yet there appeared an expression of great anxiety in his countenance. We had not been long at sea, when he came and sat himself down by my side, and said that he had been thinking of the great work before us, and although he had no doubt but that the chiefs would gladly receive us, and the common people all readily attend to Christian instruction, yet there was a person there, called Tamafainga, and if *he* opposed us, he feared that our progress would be imperiled. I asked him who this Tamafainga was; when he informed

me that he was the man in whom the *spirit* of the gods dwelt; that he was the terror of all the inhabitants; and that, if he forbade it, the people universally would be afraid to place themselves under our instruction. This was rather discouraging information; we had, however, no alternative but to proceed, looking to God alone for guidance, protection, and success. We glided pleasantly along for some little time, with a fair wind; but it soon became adverse, and we encountered, for forty-eight hours, a most furious storm, which rent our sails, and crippled us exceedingly. An influenza also broke out among our people, which laid aside nearly all on board; and it was not until the seventh day after leaving Lefuga, in the month of August, 1830, that the cloud-capped mountains of the beautiful islands of Savaii, which is the largest of the Navigators group, were described. As the wind still blew furiously, and all our people were ill, we determined, if possible, to find an anchorage, and ran to the leeward side of the island for the purpose; but could not succeed. As soon, however, as we neared the shore, a number of natives came off to us in their canoes, of whom Fauea asked a variety of questions, to all of

which he received satisfactory answers. At length, with a tremulous voice, as if afraid to hear the reply, he said, "And where is Tamafainga?" "Oh!" shouted the people, with evident delight, "he is dead, he is dead! He was killed only about ten or twelve days ago!" Frantic with joy at this unexpected intelligence, Fauea leaped about the vessel, and ran towards me, shouting, "*Ua mate le Devolo, ua mate le Devolo;*" "The devil is dead, the devil is dead!" Astonished at this singular exclamation, I inquired what he meant; when he replied, "The obstacle we dreaded is removed: Tamafainga is dead; they have killed him: the people now will all receive Christianity." On hearing this we could not be otherwise than deeply affected with the seasonable interposition of a gracious providence; and we were encouraged to hope that the time to favour the people, yea, the set time was come. And here appears to me the most remarkable feature in this providence. Had this individual been put to death a month or two prior to my arrival, time would have been afforded for the chiefs of the various districts and islands to have met, and nominated a successor, who, from the nature of his office, would of necessity have op-

posed our design; but as he had been killed only a few days, the time had not been sufficient to convene a meeting, and consequently there was no person in possession of that important office.

Finding ourselves sixty or eighty miles to leeward of the residence of Malietoa, the principal chief of the settlement which we intended to make our head-quarters, we had to beat against a very strong wind; and on Sabbath-day, being thoroughly exhausted, our people all ill, and our sails much torn, we determined, if possible, to find an anchorage; and, for that purpose, sailed into several bays, but without success. At length we thought we had succeeded, and dropped our anchor, hoping to enjoy a quiet night, to rest ourselves and our sick people, and after employing a day or two in repairing the damages which the vessel had sustained in the gale, to prosecute our voyage. As soon as the anchor was dropped, a number of natives came off to us, bringing with them females, and articles for barter. Fauea informed them that, as ours was *e vaa lotu*, a praying ship, women would not be received; and that, as it was *le aso sa*, a sacred day, they must bring off food, and other articles for sale, in the morning. This was to them extra-

ordinary information. Fauea, however, gave them, to understand who we were, and what was the object of our visit; and having gathered them in a circle around him, on the quarter-deck of our ship, he informed them of the number of islands which had become Christian, naming Tahiti, Rarotonga, Tongatabu, and others; and then specified some of the advantages which the inhabitants of those islands were deriving from the introduction of this new religion;—to all which they listened with great interest, and expressed considerable pleasure at the prospect of being instructed, especially if by so doing an end would be put to their fearful wars. “Can the religion of these wonderful *papalangis* be any thing but wise and good?” said our friend to his naked countrymen, who by this time had filled the deck, and who, with out-stretched necks and gaping mouths, were eagerly catching the words as they fell from his lip: “Let us look at *them*, and then look at *ourselves*; their heads are covered, while ours are exposed to the heat of the sun and the wet of the rain; their bodies are clothed all over with beautiful cloth, while we have nothing but a bandage of leaves around our waist; they have clothes upon their

very feet, while ours are like the dogs';—and then look at their axes, their scissors, and their other property, how rich they are?" They all appeared to understand and appreciate this reasoning, and gazed on us with great interest and surprise. Some of them then began to examine the different parts of our dress, when, not meeting with any repulse, one pulled off my shoe. Startled at the appearance of the foot with the stocking on, he whispered to Fauea, "What extraordinary people the *papalangis* are; they have no toes as we have!" "Oh!" said our facetious friend, "did I not tell you that they had clothes upon their feet? feel them, and you will find that they have toes as well as ourselves." On finding out the secret, he was exceedingly delighted, and began chattering away to his countrymen about the wonderful discovery he had made. All of them came round us, and in a moment the other shoe was off, and both my own feet, and those of my excellent brother underwent a thorough examination.

After coming to an anchor, we had sent the teachers, their wives and families, with all our sick people, on shore. The chief of the bay received them with kindness, and supplied them

with some food. A crowd, greater than that which surrounded *us*, collected about *them*, and the wife of Fauea was equally diligent with her husband in describing to the natives the wonders she had seen, and the value of the religion now brought to their islands. When the food was spread out, she stood up herself, and asked a blessing in an audible voice, in the presence of the assembled multitude. In the midst of all this interesting work, our vessel dragged her anchor, and we were driven to sea, with about forty fathoms of chain out, so that we were compelled, most reluctantly, to send the boat immediately and bring our people off again. After several hours of hard labour, we succeeded in hoisting in both chain and anchor.

As the wind moderated during the night, we made considerable progress, and on Tuesday morning we found ourselves in the straits, between two of the largest and most beautiful islands we had yet beheld.

By ten o'clock we reached the settlement of Sapapalii, where we intended to commence our labours, and to which Fauea belonged. In all our conversations with that individual, we were impressed with his intelligence, shrewdness, and good sense, but never more so than on the

morning we arrived at the place of our destination, when he led us to a private part of the vessel, and requested us to desire the teachers not to commence their labours among his countrymen by condemning their canoe races, their dances, and other amusements, to which they were much attached, lest, in the very onset, they should conceive a dislike to the religion which imposed such restraints. "Tell them," said he, "to be diligent in teaching the people, to make them *wise*, and then their hearts will be afraid, and they themselves will put away that which is evil. Let the 'Word' prevail, and get a firm hold upon them, and then we may with safety adopt measures, which at first would prove injurious." Thus we were constrained to admire the goodness of God, in providentially bringing to us an individual whose character and connections so admirably fitted him to advance the objects we had in view.

Our vessel was soon surrounded by canoes, and the deck crowded with natives, who were so agile that they climbed, like monkeys, over our boarding nettings, although these were ten feet in depth. At length we welcomed on board *Tamalclangi*, son of the skies, the brother of

Malietoa, the principal chief of Sapapalii, and relative of Fauea. After the usual salutations, we requested Fauea to state to his relative the object of our visit, and also our wish immediately to land our people, with their wives and families, many of whom were suffering severely from long confinement in the vessel. A consultation was then held by the chiefs as to what should be done, when it was determined to send forthwith a messenger to Upolu, the seat of war, to inform Malietoa of our arrival, and to request his presence as soon as possible. It was also arranged that the teachers and Fauea should accompany Tamalelangi to the shore, and return on the following morning, if everything was favourable, for their families and property. A canoe was accordingly despatched to Upolu for Malietoa, and the teachers accompanied his brother to the settlement. The pleasing prospect of accomplishing the object of our voyage excited feelings of the liveliest gratitude, and we followed our friends with fervent prayer that God would graciously allow us to realize all the bright anticipations, which the occurrences of that eventful day had led us to indulge.

An interesting incident occurred in the

course of the day, which gave us rather an exalted idea of the character of the people. Tamalelangi, and his brother, not knowing who we were, had brought off some pigs, bananas, and cocoa-nuts for sale; but, on seeing his relative Fauea, and on being informed of the kindness he had received from us, and the object of our visit, he ordered the pigs, with everything in his canoes, to be arranged on the deck, and then presenting them to us, stated, that had they known us, they should not have brought off anything for sale; and that in the morning they would bring a more abundant supply. Every canoe around the ship followed his example.

During the night our vessel was drifted by the current to a distance from the settlement so considerable, that in the morning we were entirely out of sight, and Malietoa could not, in consequence, perform his promise of fetching us additional supplies. Supposing the distance not above ten or twelve miles, and it being a dead calm, we determined to go on shore in our own boat. But we erred in our estimate; and although we left the vessel at between nine and ten o'clock in the morning, it was past eight in the evening when

we landed. Providentially, it remained calm until we were within two or three miles of the shore, or we could not have reached it, as all our crew were ill. Mr. Barff and myself were compelled to tug at the oar during several hours; besides which, in the severe gale we had encountered, something had fallen upon the boat, and made her so leaky, that it was with difficulty we could keep her above water. Being seen from the shore before sunset, Malietoa despatched a canoe to our assistance, which conducted us to the landing-place. An immense crowd had assembled to witness, I believe, the very first Englishmen who set foot upon their shores. What an advantage it would have been to the pagan aborigines of every country, if the first civilized beings by whom they were visited had gone on the same errand of mercy, and conveyed to them the same blessings which it was our object to impart to this interesting people!

The scene which presented itself on our landing was unique, and most remarkable. The natives had kindled a large fire to serve as a beacon, and multitudes had supplied themselves with torches of dry cocoa-nut and other leaves, to conduct us to the chief's dwelling. A pas-

sage was opened for us through the dense crowd, who were kept in order by a sort of native police, armed with spears and clubs, and stationed there for the purpose; and we were not a little amused to witness the severe blows which were occasionally dealt out by these officials upon the thick craniums of those who transgressed their orders. In the meantime, some were busily employed in supplying the fire, some in conveying various articles from the boat, others in carrying them to our lodgings, whilst a crowd, anxious to testify their good feeling, as soon as orders were given, rushed into the water to haul up the boat. The majority, however, had enough to do to gaze upon the wonderful strangers, and for this purpose they climbed the cocoa-nut and other trees, upon the trunks and branches of which they were seen in clusters, by the red glare of the fire and the torches, peeping with glistening eyes and wondering look from amongst the rich dark foliage which surrounded them.

In these circumstances we proceeded to pay our respects to Malietoa. Mr. Barff and myself had each a guard of honour, nor did we meet again until we arrived at the chief's residence.

The natives vied with each other to show us every possible attention, some by carrying flambeaux, while others with their formidable weapons kept all intruders at a respectful distance. As we were walking along, having intimated to the young chief that I was exceedingly fatigued from labouring the whole of the day in the boat, he uttered something to his people, and in an instant a number of stout fellows seized me, some by my legs, and others by my arms, one placing his hand under my body, another, unable to obtain so large a space, poking a finger against me, and thus, sprawling at full length upon their extended arms and hands, I was carried a distance of half a mile, and deposited safely and carefully in the presence of the chief and his principal wife, who seated on a fine mat, received us with all the etiquette of heathen royalty. A beautiful mat having been spread for us, we squatted down upon it, and stated to his majesty that we had not come to transact business with him then, but simply to pay our respects before we retired to rest. He expressed himself pleased to see us, gave us a cordial welcome to the shores of Savaii, and requested that we would take up our abode at his house; but, as our people were so unwell,

and our stay would be short, we begged to be allowed, while we remained, to reside with them. On going from the house of Malietoa to that allotted by his brother for the residence of the teachers, we passed a dancing-house, in which a number of performers were entertaining a large company of spectators.

On looking in, we observed two persons drumming on an instrument formed of a mat wound tight around a framework of reeds, and six young men, and two young women, jumping about with great violence, and making motions with their hands and feet in time with the drummers, while others contributed to the rude harmony by singing a song in honour of the arrival of "the two great English chiefs." We saw nothing bordering upon indecency in the performance, which, however, required so much exertion, that the bodies of both the males and females were streaming with perspiration.



DANCE OF THE SOUTH SEA ISLANDERS.

CHAPTER XVII.

COMPELLED BY CONTRARY WINDS TO TURN FROM SAVAGE ISLAND—ARRIVAL AT RAROTONGA—VISIT TO ARORANGI—BEAUTY OF THE SETTLEMENT—ARRIVAL AT RURUTU—ARRIVAL AT TAHITI—ME—THE WARRIOR AND THE DROP OF BLOOD.

LEAVING the Samoa group, we directed our course to Savage Island, for the purpose of landing the two young men whom we had taken away, and who, though now reconciled to us, were exceedingly anxious to return. Very favourable impressions had been made on one of them, but the other resisted every effort to instruct him. Much to our discomfort, we were so baffled by calms and light winds, that we were a fortnight in sailing three hundred miles! In consequence of this unexpected detention, our provisions and water began to run short, and having to perform a voyage of eighteen hundred miles against the prevailing wind, we were compelled to take advantage of a

favourable breeze which sprang up, and abandon our intention of visiting Savage Island.

A few months after our return home, the Messenger of Peace was engaged to convey Mr. and Mrs. Cook and family to New South Wales and the two youths were committed to their care, and by them safely landed on the shores of their own benighted island. As I had no opportunity of visiting the place previous to my embarkation for England, I am not aware of the effect their visit has produced upon their savage countrymen.

Hoping that our favourable wind would continue, we steered for Rarotonga, which we happily reached in seven days, having sailed in that time a distance of eight hundred miles due east! an extraordinary occurrence in those latitudes, where the trade wind, with few variations, prevails from the eastward. On arriving off Arorangi, the settlement of which Papeiha had charge, we passed close to the shore, and were truly glad to perceive, from the multitude assembled on the sandy beach, to greet us as we passed, that "the plague was stayed." The neat white cottages that peeped in the centre of the settlement, presented a most delightful and animated scene. Passing swiftly on, we

reached Avarua about four o'clock in the afternoon, where we came safely to anchor, and on landing were met by my excellent brother, Mr. Buzacott, the king, and a multitude of people, who, with joy beaming on their countenances, were waiting to welcome us to their shores. On inquiring about that terrible disease which was raging with such awful fatality when we last visited them, they replied, "Oh, you carried it away with you, for we began to recover immediately after your visit, and Rarotonga is again Rarotonga;" and then they leaped about and shouted for joy. I was truly glad to find that they were busily employed in subduing the weeds, and in restoring their island again to its previous order. Makea and the people generally were inexpressibly delighted at hearing that I had found *Manuka*, the island, it will be recollected, from which, according to their tradition, came the great and mighty Karika, the progenitor of the present Makea family.

We spent two or three such happy days with our brethren and their kind people, that the toils and dangers of our voyage were entirely forgotten. A few interesting incidents also occurred, which I shall briefly notice.

In passing from Avarua to Ngatangia, our

old friend Buteve, the cripple, seated himself upon his stone-chair by the way-side, and on seeing us approach, he crawled upon his knees into the middle of the path, and talked in lively terms of the goodness of God in "stilling the raging tempest." He informed us, that on one occasion, when an armed party were passing by, he crawled out, and placing himself in their front, said to them, "Friends, why do ye desire war in the peaceful reign of Jesus the Son of God? Had we not enough of that when we were Satanees? Return to your habitations, and cease, by your turbulent spirits, to disturb the peace and comfort which the Gospel has introduced among us." "Instead of listening to me," said Buteve, "they called me names, and brandished their spears. I told them that they might spear me, but that they could not spear God, who could conquer them when he pleased; and this," added the cripple, "he has now most effectually done. Our own wickedness brought this terrible judgment upon us; but having repented of our folly, God has heard our prayers, rebuked the disease, and Rarotonga is again Rarotonga."

Having received a pressing request from Papeiha, the teacher, and Tinomana, the chief,

to visit their station, although anxious to return home, we felt that it would be unkind not to gratify them, and certainly we were well repaid for the sacrifice. The site of this newly formed settlement was an extensive plot of flat land, stretching from the sea to the mountains. The houses stood several hundred yards from the beach, and were protected from the glare of the sea by the rich foliage of rows of large Barring tonia and other trees which girt the shore. The settlement was about a mile in length, and perfectly straight, with a wide road down the middle; on either side of which were rows of the tufted-top ti tree, whose delicate and beautiful blossoms, hanging beneath their plume-crested tops, afforded an agreeable shade, and rendered the walk delightful. The cottages of the natives were built in regular lines, about fifty yards from the border of this broad pathway, and about the same distance from each other. The chapel and school-house stand in the centre of the settlement; and by their prominence, both in size and situation, the natives would appear to express the high value they attach to the means of religious instruction. Every house has doors and Venetian windows, which are painted partly with lamp-

black, procured from the candle-nut, and partly with red ocher and other preparations. The contrast between these and the snowy whiteness of the coral lime gives the whole a chaste and animated appearance; and as the houses are all new, and of nearly equal dimensions, the settlement possesses a uniformity which is seldom found among the South Sea Islanders. The portion of ground between the pathway and the house is either tastefully laid out and planted as a garden, or strewn with black and white pebbles, which gives to the whole an air of neatness and respectability creditable alike to their ingenuity and industry.

Having spent a day most delightfully with these kind-hearted people, we returned to Avarua, and took our departure, rejoicing that the wind had permitted us to call at Rarotonga, and witness the pleasing contrast between the sickness, death, and dejection, which prevailed when we last visited the island, and the health, prosperity, and happiness by which they had been succeeded.

As the wind continued fair we called at Mangaia and Rurutu.

Leaving Rurutu, we reached Tahiti, a distance of three hundred and fifty miles, in forty-

eight hours! It is worthy of special notice, that after fair wind sprang up, two hundred miles west of Savage Island, we sailed, in the short space of fifteen days, a distance of about seventeen or eighteen hundred miles to the *eastward*—an instance perhaps unparalleled in the history of tropical navigation. On arriving at Tahiti we were cordially welcomed by our brethren, who having heard of numerous shipwrecks since we sailed, had entertained serious apprehensions on our account. Their fears, however, were now removed, and they were delighted to hear of the success of our enterprise.

After having remained a Sabbath with our beloved friends, Mr. and Mrs. Simpson, we sailed for Huahine, where Mrs. Williams and Mrs. Platt were spending a few days with Mrs. Barff, anxiously waiting our arrival. It is superfluous to add, that it was a happy meeting. Safe and happy ourselves, our joy was complete when we found our wives and families in health, and our stations in prosperity. Thus terminated this important voyage, the blessed results of which will, I believe, be as valuable as the soul, and as enduring as eternity.

On arriving at Raiatea, a scene not very dissimilar to that I have just related, came under

my immediate observation. In my own church was an old blind warrior, called *Me*. He had been the terror of all the inhabitants of Raiatea, and the neighboring islands; but in the last battle which was fought before Christianity was embraced, he received a blow which destroyed his sight.



“MR. WILLIAMS AND THE BLIND WARRIOR.”

A few years after my settlement at Raiatea, *Me* was brought under the influence of the Gospel, and when our church was formed, he was among the first members admitted. His diligence in attending the house of God was remarkable, whither he was guided by some kind friend, who would take one end of his stick

while he held the other. The most respectable females in the settlement thought this no disgrace, and I have frequently seen principal chiefs, and the king himself, leading him in this way to chapel. Although blind, he attended our adult schools at six o'clock in the morning, and by repeating and carefully treasuring up what kind friends read to him, he obtained a great familiarity with the truths of the New Testament. And here I may observe, that the natives generally are exceedingly kind to blind and aged people, in reading to them portions of Scripture which they are desirous of retaining, and I do not know a more interesting scene than is presented at times in our adult schools, where you will see a pious female, surrounded by three or four of her own sex decrepit with age, to whom she is reading and explaining some important passages in the word of God;—there you may observe a principal chief or his wife engaged in the same way. In one place you will find a little boy, in another an interesting little girl, seated among old warriors, and either teaching them the alphabet, instructing them in spelling, or reading over some portions of Scripture. On the first Sabbath after my return I missed old Me; and not re-

ceiving the hearty grasp of congratulation from him to which I was accustomed, I inquired of the deacons where he was, when they informed me that he was exceedingly ill, and not expected to survive. I determined, therefore, to visit him immediately. On reaching the place of his residence, I found him lying in a little hut, detached from the dwelling-house, and on entering it, I addressed him by saying, "Me, I am sorry to find you so ill." Recognizing my voice, he exclaimed, "Is it you? Do I really hear your voice again before I die? I shall die happy now. I was afraid I should have died before your return." My first inquiry related to the manner in which he was supplied with food; for in their heathen state, as soon as old or infirm persons became a burden to their friends, they were put to death in a most barbarous manner. Under the pretence of carrying the victim of their cruelty to a stream of water to bathe, his relations would hurl him into a hole previously dug for the purpose, and then throw a heap of stones upon the body. Even for a considerable time after Christianity was embraced, we found it necessary, when visiting the sick and afflicted, to make strict inquiry as

to the attention they received. In reply to my question, Me stated that at times he suffered much from hunger. I said, "How so? You have your own plantations;" for, although blind, he was diligent in the cultivation of sweet potatoes and bananas. "Yes," he said, "but as soon as I was taken ill, the people with whom I lived seized my ground, and I am at times exceedingly in want." I asked him why he had not complained to the chief, or to some of the Christian brethren who visited him; and his affecting reply was, "I feared lest the people should call me a talebearer, and speak evil of my religion, and I thought I would rather suffer hunger or death than give them occasion to do so." I then inquired what brethren visited him in his affliction, to read and pray with him. Naming several, he added, "they do not come so often as I could wish, yet I am not lonely, for I have frequent visits from God;—God and I were talking together when you came in." "Well," I said, "and what were you talking about?" "I was praying to depart and be with Christ, which is far better," was his reply. Having intimated that I thought his sickness would terminate in death, I wished him to tell

me what he thought of himself in the sight of God, and what was the foundation of his hope. "Oh," he replied, "I have been in great trouble this morning, but I am happy now. I saw an immense mountain, with precipitous sides, up which I endeavoured to climb, but when I had attained a considerable height, I lost my hold and fell to the bottom. Exhausted with perplexity and fatigue, I went to a distance and sat down to weep, and while weeping, I saw a drop of blood fall upon that mountain, and in a moment it was dissolved." Wishing to obtain his own ideas of what had been presented to his imagination, I said, "This was certainly a strange sight, what construction do you put upon it?" After expressing his surprise that I should be at a loss for the interpretation, he exclaimed, "That mountain was my sins, and the drop which fell upon it was one drop of the precious blood of Jesus, by which the mountain of my guilt must be melted away." I expressed my satisfaction at finding he had such an idea of the magnitude of his guilt, and such exalted views of the efficacy of the Saviour's blood, and that although the eyes of his body were blind, he could with the "*eye of his heart*" see such a

glorious sight. He then went on to state, that the various sermons he had heard were now his companions in solitude, and the source of his comfort in affliction. On saying, at the close of the interview, that I would go home and prepare some medicine for him, which might afford him ease, he replied, "I will drink it, because you say I must, but I shall not pray to be restored to health again, for my desire is to depart and be with Christ, which is far better than to remain longer in this sinful world." In my subsequent visits, I always found him happy and cheerful, longing to depart and be with Christ. This was constantly the burden of his prayer. I was with him when he breathed his last. During this interview, he quoted many precious passages of Scripture; and having exclaimed with energy, "Oh death, where is thy sting!" his voice faltered, his eyes became fixed, his hands dropped, and his spirit departed to be with that Saviour, one drop of whose blood had melted away the mountain of his guilt. Thus died poor old Me, the blind warrior of Raiatea. I retired from the overwhelming and interesting scene, praying as I went that my end might be like his.

CHAPTER XVIII

DISTRESS AT RAIATEA—TAMATOE—HIS CHARACTER AND DEATH—SAIL AGAIN FOR RAROTONGA—BEAUTIFUL APPEARANCE OF THE SETTLEMENT—THE EFFECTS OF A DISCOURSE—THE ISLAND DEVASTATED.

The following year, 1831, spent at my own station, was one of distress and anxiety; but as the details would fill a volume, I must content myself with a bare notice of the leading events of that period. Fenuapeho, the chief of the neighbouring island, having been lost at sea, the government devolved upon Tapoa, the grandson of a terrible warrior of that name, an inveterate enemy of Christianity; the circumstances of whose death, which occurred at a critical period, I have narrated. On his attaining the sovereignty, the exiles from all the islands, together with the disaffected, and a few restless-spirited old warriors, rallied round this young chieftian, intoxicated him with ideas of his greatness, and

represented to him that, by a desperate effort, he might depose the reigning family, make himself chief of all the Leeward Islands, and be as renowned as his grandfather. Every effort was made that kindness could suggest, or ingenuity devise, to induce him and his followers to desist from their obstinate and ruinous course, but in vain; and a collision between the parties appeared inevitable. The anxiety and agitation occasioned by these distressing circumstances, so preyed upon the mind of our chief, Tamatoa, who was already enfeebled by age, that they accelerated his death.

Tamatoa was constant in his attendance at our adult school; and, at six o'clock in the morning, he always took his seat on my right hand, read his verse in rotation with others of the class, and always evinced great pleasure when his answers to my questions upon it afforded me satisfaction. At the catechetical exercises, the prayer-meetings, and the more public ordinances of God's house, his seat was always occupied. He certainly delighted in receiving Christian instruction, and invariably encouraged whatever was calculated to pro-

mote the civil and religious improvement of his people.

I visited him frequently in his last illness, and found his views of the way of salvation clear and distinct, and his spirit resting on Christ alone. Just before he expired, he exhorted his son, who was to succeed him, his daughter, and the chiefs assembled on the mournful occasion, to be firm in their attachment to the *Gospel*, to maintain the *Laws*, and to be kind to their *Missionary*. Extending his withered arms to me, he exclaimed, "My dear friend, how long we have laboured together in this good cause; nothing has ever separated us; now death is doing what nothing else has done; but 'who shall separate us from the love of Christ?'"

Thus died Tamatoa, once the terror of his subjects, the murderer of his people, a despotic tyrant, and a most bigoted idolater!

After consulting with my brethren, I determined, in company with Mr. Buzacott and Makea, to visit the neighbouring islands, before we recommenced either in revision of the translations, or the repairs of the vessel. Having performed this voyage, the particulars of which will be found in the accounts already

given of the islands of Aitutaki, Mangaia, Atiu, and Mauke, we prepared to haul the vessel on shore, and commence the intended repairs and alterations, which were, to lengthen her six feet, and give her a new stern; and after having examined the harbours, we selected Makea's station for the purpose. As we attended assiduously to this work on one part of the day, and to the translations during the remainder, we proceeded rapidly and successfully for the first fortnight, when new troubles arose. At a meeting of the chiefs and people, whether convened by accident or design we could not ascertain, a proposition was made and carried to revive several of their heathen customs, and immediately after, the barbarous practice of tatooing commenced in all directions, and numbers were seen parading the settlement, decorated in the heathen trappings which they had abandoned for several years. The effects of these unwise and unholy measures were felt in the schools, from which many of the promising young people of both sexes were unhappily drawn aside. At Mr. Pitman's station, two young chiefs, who had been particularly useful, and of whom he entertained pleasing hopes, publicly declared

their determination to adopt the former customs, and in order to induce others to join them they used some insolent expressions to their Missionary. Many devoted young persons immediately stood up in Mr. Pitman's defence, and declared that they would remain stedfast in their attachment to him, and continue to receive his instructions. Upon these the two young chiefs and their party poured forth a torrent of the bitterest sarcasm, and thus attempted to shame them out of their decision. These transactions were entirely new at Rarotonga, and caused, for a time, much perplexity and pain. The Missionaries, however, thought it wise to allow the people to take their own course, concluding that these young chiefs must have powerful supporters, or they would not have had the temerity to act as they did.

Intending to spend the Sabbath with Mr. Pitman, Mrs. Williams and myself went to Ngatangia, on the Friday, when our friends gave us a full account of their difficulties.

On the Sabbath morning, I took for my text the 30th and 31st verses of the 17th chapter of the Acts of the Apostles, and adapting my discourse to existing circumstances, preached one of the most spirit-stirring discourses I

could compose, in which I endeavoured to convince the people that their practices were attended with peculiar aggravations, and that God would not now, as in the days of their ignorance, wink at such wickedness. A very powerful impression was produced, and early the following morning a meeting was convened, which Mr. Pitman and myself were invited to attend; when both Pa and Kainuku declared that the revival of the evil practices did not originate with them. The former expressed his abhorrence of the evil, his unabated attachment both to his Missionary and to Christianity, and his grief on account of the manner in which his son had acted towards Mr. Pitman. Tupe, the judge, spoke next, and gave a most interesting account of himself, from the time at which he became a Christian. He stated, that he was one of the last to receive the Gospel, and had held out against it longer than any other chief on the island, but that from the moment he became convinced of its truth, he embraced it, and had determined to understand its principles, and, as far as possible, act up to its precepts. He further observed, that at an early period after his conversion, he was invested with an office by the

native Missionaries, and since the establishment of law he had been selected by his brother chiefs as principal judge; but that having endeavoured, in the discharge of his public duties, fearless of consequences, to act conscientiously and impartially, he had been maligned and suspected, had suffered the destruction of his property, and twice had had his house burnt down. He concluded his powerful and pathetic address by saying, that while he held the office of judge, nothing should deter him from an impartial discharge of its duties.

As Mr. Pitman did not like to interfere, I addressed the meeting, after which we left them to adopt their own measures. They then passed a unanimous resolution, to send a message to request Makea to prohibit the heathen customs. A few days after this the chief's son came, and expressed to Mr. Pitman his deep sorrow at having been so led away, and his companion in delinquency addressed to him a sensible and penitential letter to the same effect. Thus, at Ngatangia, the torrent which threatened to inundate the island with wickedness was stemmed. At Arorangi, the pious and excellent chief, Tinomana would not

listen for a moment to the proposal to resuscitate any relic of heathenism, and by his decided opposition he put a stop at once to all further disturbance and perplexity. Makea and his party, however, did not agree to the request of Pa and his brother chiefs, and the evil-disposed persons at his station were allowed to follow their own inclinations.

About a fortnight after this, God was pleased to teach them terrible things in righteousness, by visiting their garden island with a most furious and devastating hurricane; the effects of which were long felt, and the remembrance of it will be transmitted to posterity.

CHAPTER XIX.

THE EFFECT OF THE HURRICANE UPON THE MINDS OF THE PEOPLE—THE DEATH OF OUR SEVENTH BABE—MORE DISASTERS—THE MESSENGER OF PEACE REPAIRED AND LAUNCHED—VOYAGE TO TAHITI, &C.—EVILS OF ARDENT SPIRITS—THE DESTRUCTION OF THE STILLS—RETURN TO RAROTONGA—INTRODUCTION OF HORSES, CATTLE, &C.

As soon as the consternation produced by the hurricane had subsided, a large meeting was convened, when it was agreed to commence immediately a temporary house of worship to build a dwelling for Mr. Buzacott, and to repair that of the chief. At this meeting the great body of the people charged the chiefs with having brought this distress upon them; regarding it as a judgment from God, for having revived the evil customs which they had for years abandoned. As this feeling was general, a resolution was unanimously passed, that all the late innovations should be sup-

pressed, and that the observance of the laws should be strictly enforced. One of the chiefs, a good-meaning but ignorant man, proposed that he and his brother chiefs should all be tried, and sentenced to some punishment, as an atonement for the sins of the people.

The effects of the severe dispensation upon the minds of the natives generally were various. Some took disgust, left the settlement, and went to live at their respective districts, saying, that since the introduction of Christianity, they had been visited with a greater number of more direful calamities than when they were heathens. They enumerated five distinct distresses that had come upon them since they renounced idolatry. The first of these was the severe sickness that raged shortly after the arrival of Mr. Pitman and myself, in 1827. The second was the dreadful malady, which carried off so many hundreds, in 1830. The highest mountain was set on fire in a thunder-storm, and it burnt so furiously for nearly a fortnight, that the affrighted people thought the day of judgment was at hand! this was the third. The fourth was an extraordinary prevalence of caterpillars, and of an insect of the *mantis* family; the former

devoured their taro, and the latter destroyed their cocoa-nut trees: and now the crowning catastrophe was, the relentless hurricane, which had swept over and devastated their island, and thus completed their misery. Many however, looked upon all these visitations as judgments, and were subdued and humbled under them. An address, delivered at the meeting of which I have spoken by a truly excellent old man, will afford an illustration of this. As a foundation for his remarks, he selected that passage in the Gospel of Luke, "Whose fan is in his hand," &c., and, referring to the five calamities, as means employed by Jesus Christ for the spiritual benefit of a sinful and obstinate people, he said, "Had we been improved by the first judgment, we might have escaped the second. Had we been properly impressed by the second, we might have escaped the third, and should have been spared the fourth. But as all the preceding judgments had failed, in the accomplishment of the desired object, we are now visited by a much more signal display of Divine power. Still his fan is in his hand, and he has not exhausted the means he possesses of cleaning his floor. Let us then humble ourselves, under this dis-

play of his power, and not provoke him still more by our obstinacy." He then proceeded to notice the manner in which the Lord had mingled mercy with his judgments. "True," said the good old chieftain, "our food is all destroyed, but our lives are spared; our houses are all blown down, but our wives and children have escaped; our large new chapel is a heap of ruins, and for this I grieve most of all, yet we have a God to worship; our school-house is washed away, yet our teachers are spared to us;" and holding up a portion of the New Testament, he continued, "we have still this precious book to instruct us." This address produced a most salutary effect upon the people.

On the following Saturday, we were called to mourn over the loss of our seventh dear babe. Our kind and beloved friends mingled their tenderest sympathies in our affliction, and did every thing that the sincerest affection could suggest to alleviate our distress.

On the following night, two more disasters befel us, which, although of a different character, and not to be compared with those I have enumerated, were still rendered important by the circumstances in which we were placed. I had taken with me, from Raiatea, a cask of

cocoa-nut oil, holding 180 gallons, with which to make *chunam*, to put on the bottom of the vessel instead of copper, to protect it from worms, and render it water-tight. A worthless young man, in stealing a portion of it, neglected to drive in a spike, and of course it all ran out, and there being now, in consequence of the hurricane, very few cocoa-nuts at Rarotonga, I had no means of obtaining a fresh supply. The second misfortune was the loss of my best boat, worth at least £20. This was stolen in the night by four men and a woman, who went in her to sea. I have no doubt but that they perished, for as the wind blew, it would drive them in a direction where there was no land for thousands of miles. Thus drearily closed the eventful year, 1831.

Between two and three months elapsed before we could do much to the vessel, as the natives were fully employed in erecting their dwellings and performing the public work. We therefore devoted our time to the translations. At length we commenced with great spirit, and in the month of May the repairs and alterations were completed, and the vessel was ready to be launched.

Having been detained so much longer than

I anticipated, we were not able, from want of provisions, to proceed at once to the Navigators Islands; and as our friends at Rarotonga were in necessitous circumstances, we were compelled in the first place to visit Tahiti. Accompanied by Mr. Buzacott, we sailed for the Society Islands, where our brethren gave us a most hearty welcome. They had been very anxious on our account; for, in addition to my long absence and the terrible hurricane, which they also had experienced, newspapers had been received from Sydney, stating that portions of a vessel, which appeared by the description to answer to ours, had been seen floating about near the Navigators Islands, which had excited their serious apprehensions for our safety. On arriving at Tahiti, we heard such distressing tidings of the state of Raiatea as rendered it desirable that I should, if possible, spend a month there, while Mr. Buzacott remained at Tahiti, and employed his time in assisting Mr. Darling to print for him the Epistles of St. Peter, and in acquiring a little knowledge of the art.

On arriving at Raiatea, I was perfectly astounded at beholding the scenes of drunkenness which prevailed in my formerly flourish-

ing station. There were scarcely a hundred people who had not disgraced themselves; and persons who had made a consistent profession of religion for years had been drawn into the vortex. The son and successor of old Tamatoa was a very dissipated young man, and when he succeeded to the government, instead of following his father's good example, he sanctioned the introduction of ardent spirits. Encouraged by him, and taking advantage of my absence, a trading captain brought a small cask on shore, and sold it to the natives. This revived their dormant appetite, and, like pent-up waters, the disposition burst forth, and, with the impetuosity of a resistless torrent, carried the people before it, so that they appeared maddened with the infatuation. I could scarcely imagine that they were the same persons among whom I had lived so long, and of whom I had thought so highly.

As the small cask which had been imported was sufficient only to awaken the desire for more, they had actually prepared nearly twenty stills, which were in active operation when I arrived. A meeting was immediately called, which I was requested to attend, when resolutions were passed that all the stills should

forthwith be destroyed. A new judge was nominated, the laws were re-established, and persons selected to go round the island and carry the resolutions into effect. In some districts these met with considerable opposition, but in others they succeeded without difficulty. The following week they were despatched again, when they destroyed several more; but in their last journey they were accompanied by the late excellent Maihara, of Huahine, the favourite daughter of our good old king, who had come to Raiatea, with some respectable officers from her own island, for the purpose of completing the destruction of the stills. This they happily accomplished.

Having accomplished at Raiatea the destruction of the stills, and the re-establishment of law and order, we prepared to depart for Rarotonga, having on board a valuable cargo, consisting of several barrels of flour, which we very opportunely procured from an American ship, and other provisions for our necessitous families; together with horses, asses, and cattle. The two former excited the unbounded astonishment of the natives. Like their brethren of the Tahitian islands, they called them all *pigs*. The horse was *e buaka*

apa tangata, the great pig that carries the man; the dog they called *e buaka aoa*, or the barking pig; and the ass, *e buaka turituro*, or the noisy pig. This last, however, was honoured with another name, which was, *e buaka taringa roa*, or the long-eared pig. The horses and asses have greatly facilitated the labours of the Missionaries, and the cattle have proved an invaluable addition to the comforts of the mission.

It was upwards of ten years after our arrival in the islands before we tasted beef; and when we killed our first ox, the mission families from the adjacent islands met at our house to enjoy the treat; but, to our mortification, we had so entirely lost the relish, that none of us could bear either the taste or smell of it. One of the Missionaries' wives burst into tears, and lamented bitterly that she should become so barbarous as to have lost her relish for English beef.

CHAPTER XX.

ARRIVAL AT MANUA—SALUTATION OF THE PEOPLE—FIND SOME RAIVAIANS—OROSENKA AND OFU—THE DESIRE EVERYWHERE EXPRESSED FOR MISSIONARIES—A CHIEF PRAYS UPON THE DECK—RUNAWAY SAILORS BAPTIZING THE PEOPLE.

ON OUR former voyage, we visited only two of the islands, Savaii and Upolu, the largest in the cluster, but the farthest west. On this, I determined to touch at every island in the group; and as we were sailing from the east, I resolved to take them in rotation.

On the morning of the 17th we descried land having run a distance of nearly eight hundred miles in five days, without having had occasion to shift our sails since we bid adieu to our friends at Rarotonga. Thus pleasant is it, frequently, to sail westward, wafted by the trade winds of tropical climes. The land we saw proved to be the island of Manua, the most easterly of the Samoa group, and about

two hundred and fifty miles from that on which our Missionaries were residing. On nearing the shore, a number of canoes approached us, in one of which some natives stood up and shouted, "We are Christians, we are Christians;* we are waiting for a *falau lotu*, a religion-ship, to bring us some people whom they call Missionaries, to tell us about Jesus Christ. Is yours the ship we are waiting for?" This was a delightful salutation, and showed that the knowledge of the Gospel had preceded us. A fine looking man now sprang on board, and introduced himself as a Christian, or "Son of the word." On learning that ours was "a religion-ship," he expressed himself highly delighted, and ordered his people to present us with all the cocoa-nuts and other food that was in the canoe. He then asked us for a Missionary; and upon being informed that we had only one, and that he was intended for Mattetau, of Manono, he manifested deep regret, and begged that I would supply him as soon as possible. We gave him a trifling present, and some elementary books, said a few words of encouragement, and bade him adieu; promising to bring him a Missionary as soon as circumstances would permit.

*The phrase they used was, literally, "Sons of the word."

Our boat now returned to the ship, conveying a native of the island of Raivavae, which lies about three hundred and fifty miles south of Tahiti. On expressing my surprise at seeing him there, a distance of about two thousand miles from his home he informed me that he and his party were returning in a boat from the neighbouring island of Tupuai, when they lost their way, and were driven about at sea for nearly three months, during which distressing period twenty of their number died. It appeared from their statement that they had erected a chapel, and since their arrival had been regular in their observance of the ordinances of the Christian worship; that Hura was their teacher, and that most of them could read the eight portions of the Tahitian Scriptures, which they had carefully preserved, and highly valued.

Just as we were leaving Manua, a fine young man stepped on board our vessel, and requested me to give him a passage to Tutuila, a large island about forty miles distant. He stated that he was a Christian, and that he wished much to carry to the people of his own island the good news of which he was in possession. I, of course, readily acceded to his request.

Leaving Manua, we sailed over to Orosenga and Ofu, two islands separated by a narrow channel, about two miles from Manua. On entering the bay a canoe came off, having on board an old chief. We inquired whether he had heard of the new religion, which was making such progress at Savaii and Upolu, and upon being answered in the negative, we told him our object in visiting the Samoa Islands. Having listened with apparent surprise, he earnestly entreated me to leave him a teacher, promising to treat him with the greatest kindness and to "give him plenty to eat." Finding that this was impossible, he begged for one of my native sailors, as a hostage, to insure my return. He also importuned me to remain with him a few days; but this I declined, being anxious to reach Savaii by the Sabbath. He was urgent that I should supply him with a musket and powder; but I informed him, that ours was a "*religion-ship*," and that we had books to teach men the knowledge of the true God, and the way of salvation, but no muskets, with which they might destroy each other. I then pressed him to abandon his barbarous wars, and become a worshipper of Jehovah, whose religion was one of peace and mercy.

This, the old chieftain said, was very good, and pleased his heart; but as he had no one to teach them, how was he to know? Having made our visitor a trifling present, we directed our course for Tutuila.

Early the following morning we made Tutuila, and were very soon surrounded by a vast number of canoes, some of which contained twenty or thirty men. These appeared so excessively wild that we did not suffer many of them to board us. This, however, we could scarcely prevent; for although we were sailing seven or eight miles an hour, they paddled so fast, that they kept pace with us, clung to the side of the vessel, and were so expert, that, notwithstanding our precautions, they sprang on board the ship. A canoe now came alongside with an Englishman, who called himself William Gray, and said that he had been at Tutuila about three years. As the natives were very clamorous for powder and muskets, we inquired of Gray whether they were at war, and found that two powerful chiefs were expected shortly to engage in a severe conflict. Upon asking him whether the people of Tutuila had heard of our Missionaries, and had become Christians, he informed me that very

many had renounced heathenism at Savaii and Upola; but that only a few had done so at Tutuila.

Having obtained all the information we could from this individual, we prosecuted our voyage down the south coast, the varied beauties of which struck us with surprise and delight as we glided past them. At length we reached a district called Leone, where the young man whom we had brought from Manua resided. On entering the mouth of the spacious and beautiful bay, we were boarded by a person who introduced himself as a "Son of the word." We gave him a hearty welcome, and learned, in reply to our inquiries, that in his district about fifty persons had embraced Christianity, had erected a place of worship, and were anxiously waiting my arrival. This information was unexpected and delightful, and I determined immediately to visit the spot. With this intent we lowered the little boat, and approached the shore. When about twenty yards from the beach as the heathen presented rather a formidable appearance, I desired the native crew to cease rowing, and unite with me in prayer, which was our usual practice when exposed to danger. The chief, who stood in the

centre of the assembled multitude, supposing that we were afraid to land, made the people sit down under the grove of bread-fruit, cocoa-nut, and other trees which girt the shore. He then waded into the water nearly up to his neck, and took hold of the boat, when, addressing me in his native tongue, he said, "Son, will you not come on shore? will you not land amongst us?" To this I replied, "I do not know that I shall trust myself. I have heard a sad account of you in this bay, that you have taken two boats, and that you are exceedingly savage; and perhaps when you get me into your possession you will either injure my person or demand a ransom for my release." "Oh," he shouted, "we are not savage now; we are Christians." "You Christians!" I said. "Where did you hear of Christianity?" "Oh," he exclaimed, "a great chief from the white man's country, named Williams, came to Savaii, about twenty moons ago, and placed some *tama-fai-lotu*, 'workers of religion,' there, and several of our people who were there began, on their return, to instruct their friends, many of whom have become sons of the word. There they are; don't you see them?" Looking in the direction to which he pointed, I saw a

group of about fifty persons seated under the wide-spreading branches of large *tou* and other trees, apart from those whom he had ordered to sit down along the beach. Every one of this group had a piece of white native cloth tied round his arm. I inquired of the chief what this meant; when he replied, "They are the Christians, and that cloth is to distinguish them from their heathen countrymen." "Why," I immediately exclaimed, "I am the person you allude to; my name is Williams. I took the workers of religion to Savaii twenty moons ago!" The moment he heard this, he made a signal to the multitude, who sprang from their seats, rushed to the sea, seized the boat, and carried both it and us to the shore. Upon landing, Amoamo, the chief, took me by the hand, and conducted me to the Christians; and after the usual salutations, I inquired where they had heard of Christianity. Upon this, one of their number rather more forward than his brethren, replied, that he had been down to the "workers of religion," had brought back some knowledge, and was now engaged in imparting it to his countrymen; "And there is our chapel," said he, "don't you see it?" Turning to the direction in which he pointed, I saw a small

rustic place of worship, which would hold about eighty or a hundred people, peeping through the foliage of the bananas and bread-fruit trees in which it was embowered. Accompanied by my loquacious friend, and two or three others, I asked him, on reaching the house, who performed service there on Sabbath? To this he instantly replied, "I do." "And who," inquired I, "has taught you," "Why," said he, "did you not see a little canoe by the side of your boat, when we carried you on shore just now? That is my canoe, in which I go down to the teachers, get some religion, which I bring carefully home, and give to the people; and when that is gone, I take my canoe again, and fetch some more. And now you are come, for whom we have been so long waiting, where's our teacher? Give me a man full of religion, that I may not expose my life to danger by going so long a distance to fetch it." I was truly grieved at being compelled to tell him that I had no Missionary. On hearing this he was affected almost to tears, and would scarcely believe me; for he imagined that the vessel was full of Missionaries, and that I could easily supply the demand.

On returning to the ship, I found that Ma-

kea and our people had been much entertained by natives from the adjoining valley, who were anxiously waiting to present an earnest request that I would pay them a visit. As soon as I stepped on board, the chief seized me most cordially; but esteeming me greater than himself, he only rubbed his nose on my hand. He then assured me, that he and nearly all his people were Christians; that they had erected a spacious place of worship, in imitation of the one built by the teachers at Sapapalii, from which place he had lately come, and brought the *lotu*; and that he was daily engaged in teaching his people what he himself had been taught by the Missionaries. Upon my saying, that, from my knowledge of the native character, I did not place implicit confidence in all that I heard, he adopted a most effectual method of convincing me of the truth of his assertions; for, placing his hands before him in the form of a book, recited a chapter out of our Tahitian primer, partly in the Tahitian dialect and partly in the Samoan; after which he said, "Let us pray;" and kneeling down upon our little quarter-deck, he repeated the Lord's Prayer, in broken Tahitian. The artless simplicity and apparent sincerity of this individual

pleased us exceedingly. We gave him some elementary books, made him a trifling present, and promised, if possible, to call and spend a day or two with him on our return from Savaii.

On the following day we reached Upolu, when natives from various parts of the island approached us, saying that they were "Sons of the word," and that they were waiting for the "religion-ship of Mr. Williams to bring them Missionaries." Among the number we perceived two Englishmen. Upon being admitted on board, and learning who I was, thinking that it would afford me pleasure, they began to describe their exploits in turning people to religion, as they termed it. Wishing to obtain all the information I could from these men, I inquired the number of their converts, which they stated to be between two and three hundred; and having asked how they effected their object, one of them said, "Why, Sir, I goes about and talks to the people, and tells 'em that our God is good, and their's is bad; and when they listens to me, I makes 'em religion, and baptizes 'em." "Sure," I exclaimed, "you baptize them, do you? how do you perform that?" "Why, Sir," he answered, "I takes

water, and dips my hands in it, and crosses them in foreheads and in their breasts, and then reads a bit of prayer to 'em in English." "Of course," I said, "they understand you." "No," he rejoined, "but they says they knows it does 'em good."

In addition to this, I found that these two individuals had pretended to heal the sick, by reading a "bit of a prayer" over them, for which they extorted property from the people. I remonstrated with them upon the fearful wickedness of their conduct; and they promised that they would not again pursue such a course. This is only a specimen of many similar interviews which we had with persons of the same class, and shows the great importance of Christian exertion on behalf of British seamen.

CHAPTER XXI.

ARRIVAL AT MANONA—JOY OF MATETAU—
REACH SAVAII—SABBATH SERVICE THERE—
MALIETOA'S ADDRESS—MALIETOA'S REPLIES
TO THE AUTHOR'S QUESTIONS.

ON SATURDAY afternoon we reached Manona, and as we were passing this little garden island, my colossal friend, Matetau, came off to us. After embracing me cordially, and rubbing noses quite as long as was agreeable, he said, "Where's my Missionary? I have not forgotten your promise." "No more have I," was my rejoinder; "here he is." I then introduced Te-ava and his wife, when he seized them with delight, saluted their noses with a long and hearty rub, and exclaimed, *lelei, lelei, lava*, "good, very good; I am happy now." Having stated to the chief that I was anxious to reach the Missionary station before dark, and that he must either accompany me and return in a few days, or go on shore, he said, "I must hasten back to tell my people the good

news, that you have come and brought the promised Missionary." Again rubbing my nose, he stepped into his canoe, and, skimming over the billows, sailed towards the shore, shouting as he approached it, that Mr. Williams had brought them their Missionary.

We reached the station of Malietoa about five o'clock, when the teachers and people manifested extravagant joy at seeing us. As the twelve months during which we had promised to return had elapsed, they had entertained fears lest they should never see me again. When I informed them that my detention had been occasioned by the hurricane at Rarotonga, they stated that it had extended to all the Navigators Islands, and had been most destructive in its ravages.

After the first expression of joy, which the South Sea Islanders invariably show by weeping, had subsided, I desired the teachers to inform me what had occurred during the important period of their residence among the people, when I learned that Malietoa, his brother, the principal chiefs, and nearly all the inhabitants of their settlement, had embraced Christianity;—that their chapel would accommodate six or seven hundred people, and that

it was always full; and that in the two large islands of Savaii and Upolu the Gospel had been introduced into more than thirty villages. In addition to this, they stated that the great body of the people were only waiting my arrival to renounce their heathen system. This was most delightful information, and drew forth tears of gratitude to God, for having in so short a time granted us such a rich reward.

As the old king, Malietoa, was from home, catching wood pigeons, a sport of which the chiefs are extremely fond, a messenger was despatched to inform him of our arrival. At about half-past six o'clock, all the Missionaries left home to visit numerous houses in the settlement, for the purpose of conducting family worship; many of their converts not having acquired sufficient knowledge to officiate themselves.

Although Malietoa was absent, I determined to take up my residence at his house, knowing that it would afford him pleasure to find me there on his return.

At about nine o'clock the next morning, I went to the chapel, accompanied by the teachers and Makea. It was built in the Tahitian styles, but thatched with the leaves of the sugar

cane, instead of the Pandanus. There were but few seats in it, and the floor was covered with plaited cocoa-nut leaves. The congregation consisted of about seven hundred persons, and, notwithstanding their singularly uncultivated and grotesque appearance, it was impossible to view them without feelings of the liveliest interest, while with outstretched necks and open mouths, they listened to the important truths by regarding which they would be delivered from the appalling gloom in which they had for ages been enveloped. Divine service was commenced by a hymn in the Tahitian language, which was sung by the teachers only. One of them then read a chapter of the Tahitian Testament, translated it into the Samoan dialect, and engaged in prayer with great ease and fluency. This concluded, I addressed to them a short discourse, and, as I spoke in Tahitian, one of the teachers acted as interpreter. My wild audience appeared to listen with profound attention, and conducted themselves with great propriety. Our noble-looking chief Makea excited much interest, for, in addition to his size and commanding aspect, he was dressed in European costume, with a red surtout which was presented to him by

Mrs. Buzacott just before our departure.

On returning home, I inquired of the teachers why they had not taught the people to sing, when they informed me that they began to do so, but as the females sang the hymns at their dances, they thought it better to desist. On inquiry, we learned that the teacher's wives had also attempted to instruct the Samoa females in the manufacture of white Tahitian cloth, of which they had made large quantities for the chiefs, but that the women were so idle that they could not be induced to learn the art, although the cloth was exceedingly admired. We also found that they had unsuccessfully endeavoured to persuade them to cover the upper part of their persons, of which they were excessively vain. Indeed, they were continually entreating the teachers' wives to lay aside their European garments, and *faasamoa*, that is, adopt the Samoa fashions, which was to gird a shaggy mat around the loins, loop the corner of it on the right side, anoint themselves profusely with scented oil, tinge themselves with turmeric rouge, fasten a row of blue beads round the neck, and *faariaria*, strut about and show themselves; and they enforced their wishes by assuring them, that if

they did so, all would admire them.

At about one o'clock, Malietoa arrived. He was neatly dressed in a white shirt and waistcoat, and wore a beautifully wrought mat as a substitute for trowsers. He looked exceedingly well, and the contrast between his appearance then and at our former interview, when he came direct from scenes of war and bloodshed, was very striking. After the usual salutation, he expressed his sincere pleasure in again welcoming me to the shores of Savaii, where they had been most anxiously expecting me for several months.

In the afternoon I preached to a congregation of not less than a thousand persons, and found it a delightful employment to tell the wonderful story of redeeming love to a multitude on whom the light of the Gospel was just beginning to dawn; and earnestly did I pray that soon "they might be able, with all saints, to comprehend the breadth, and length, and depth, and height, of that love which passeth knowledge."

At the conclusion of the service, one of the teachers arose, and thus addressed the assembly: "Friends, for a long time we have been subject to ridicule; and some have even repre-

sented us as deceivers, and endeavoured to confirm their representations by saying, 'Where is Mr. Williams? he will never return: if he comes again we will believe.' Here, then, is our minister, for whom you have been waiting: you can ask him any questions you please, in confirmation of what we have told you. Moreover, there is an imposter* who has taught the people to keep Saturday as the sacred day, and some of you have listened to his advice.

"Here is our minister from England, the dwelling-place of knowledge; he and his brother Missionaries are the fountains from which its streams have flowed through these islands. Ask him, now, respecting the points concerning which you have doubted. He is our root."

In reply to this address, Malietoa, after a short interval, came forward, and delivered a most sensible speech, the substance of which was, that the Missionaries should not regard what any insignificant person might say, and that he hoped all suspicious feeling would subside; "for surely," he exclaimed, "they will

*This individual was a native of Upolu, and had visited Tahiti, where he had obtained a little knowledge of Christianity; and being an artful fellow, he had, like the runaway sailors, taken advantage of the general excitement, and had practiced much deceit upon the people.

now be convinced that what they have heard is the truth. Let all Savaii, all Upolu, embrace this great religion; and as to myself," he said, "my whole soul shall be given to the word of Jehovah, and my utmost endeavours employed that it may speedily encircle the land." At the conclusion of the chief's address, I desired one of the teachers to inform the people that, as I expected to remain with them a week or a fortnight, I should feel much pleasure, either publicly or privately, in answering any inquiries. It was therefore arranged that a public meeting should be convened on the following day. We spent the evening of this memorable Sabbath very profitably, in dedicating two of the Missionaries' children, born upon the island, to God in baptism.

The teachers expressed a wish that the service might be private, lest the Samoans, who imitated everything they saw, should do the same to their own children. After this, the teachers went, as usual, to a number of houses in the settlement to conduct family worship, and I employed the interval in composing two or three hymns in the Samoa language.

Early on Monday morning, a present of pigs, bread-fruit, &c., was brought to us, and at

ten o'clock, a messenger came to request our attendance at a meeting, convened in the large public building. On our arrival we found it completely filled within, and surrounded by a crowd who could not gain admission. A vacant space was preserved in the centre for Makea and myself. Malietoa was seated opposite to us, at a distance of several yards, when, after exchanging salutations, I told him that I had come according to my promise, and that I was exceedingly delighted to find that he had fulfilled all his engagements, and had, with so many of his people, embraced Christianity. To this the old chieftain made a long and sensible reply; after which, Makea entertained and delighted the people with an account of the introduction and effects of Christianity at Rarotonga. "Now," he said, "we enjoy happiness, to which our ancestors were strangers: our ferocious wars have ceased; our houses are the abodes of comfort; we have European property; books in our own language; our children can read; and, above all, we know the true God, and the way of salvation by his son Jesus Christ." He concluded his important and most effective address, by earnestly exhorting Malietoa and his brother

chiefs to grasp with a firm hold the word of Jehovah; "for this alone," he added, "can make you a peaceable and happy people. I should have died a savage had it not been for the Gospel."

Makea's address produced a most powerful impression. His appearance convinced every one that he was a great chief; and his colour, that he was one of their own people; and in their estimation, he was more splendidly attired than any European they had ever seen,* which they attributed to his having become a worshipper of Jehovah. In reply, Malietoa stated his full conviction of the advantage which would grow out of the good word. "We," he said, "should never have known each other, but for that word." He then declared his strong attachment to Christianity, and his determination to hold it with a firm grasp, as Makea had exhorted him. Encouraged by this, I informed Malietoa and his people that the Christians in England, with whom I was connected, were willing to send English Missionaries, if they sincerely desired to receive them; and I therefore wanted an explicit declaration of their wishes, as they had had

*Makea wore his red surtout, which Mrs. Buzacott had kindly made and presented to him.

sufficient time to form an opinion of the spirit and principles of Christianity. To this Malietoa instantly replied, with most emphatic energy, "We are one; we are only one; we are thoroughly one in our determination to be Christians." Proceeding with my interrogatories, I said, "What is your wish?" but, full of his subject, before I finished my question, he replied, "Our wish is that you should fetch your family, and come and live and die with us, to tell us about Jehovah, and teach us how to love Jesus Christ." I said, "But I am only one, and there are eight islands in the group, and the people are so numerous that the work is too great for any individual; and my proposition is, that I return immediately to my native country, and inform my brother Christians of your anxiety to be instructed." "Well," replied the chieftain, "go, go with speed; obtain all the Missionaries you can, and come again as soon as possible; but we shall be dead, many of us will be dead, before you return." There was something to my mind thrillingly affecting in the above expression; and callous indeed must have been the individual who could witness such a scene, and listen to such sentiments, without emotion. I went on to state

that as the English Missionaries would have wives and property, I wished to ascertain whether Malietoa would be able to protect them. With an expression of surprise, and appearing somewhat hurt, he inquired, "Why do you ask that question? have I not fulfilled my promises? I assured you that I would terminate the war as soon as possible; this I did, and there has been no war since. I gave you my word that I would assist in erecting a chapel; it is finished. I told you I would place myself under instruction, and I have done so. Twenty moons ago, you committed your people, with their wives and children, and property, to my care; now inquire if, in any case, they have suffered injury.

To facilitate my intercourse with the natives, I embraced the first opportunity of obtaining from the teachers a history of their proceedings, during their residence at the Samoas. The whole of this was so interesting, that it is with regret I omit any part of it; but for want of space I can only present the reader with a few of the most striking particulars. Among these, I may notice the reception of the Gospel by Malietoa and his family. Prior to the conclusion of the war, he sent one of

his sons to assist the teachers in erecting the chapel. This they completed a short time before the termination of the disastrous conflict. On Malietoa's return, the day was fixed for opening it; but just before that, he called his family together, most of whom had reached manhood, and stated, that he was about to fulfil his promise to me, and become a worshipper of Jehovah. With one accord they replied, that if it was good for him, it was equally so for them, and that they would follow his example. But to this he objected, and declared that if they did so, he should adhere to the old system. "Do you know," he said, "that the gods will be enraged with me for abandoning them, and endeavour to destroy me? and perhaps Jehovah may not have power to protect me against the effects of their anger! My proposition, therefore, is, that I should try the experiment of becoming his worshipper, and then, if he can protect me, you may follow my example; but if not, I only shall fall a victim to their vengeance—you will be safe." The young men manifested great reluctance to comply with this request, and wished to know how long a time he required to make this singular experiment. He informed them, that he

desired a month or six weeks; and after some debate, they unwillingly acquiesced in his proposition. It was, however, a time of general and intense excitement, and messengers were frequently despatched to different parts of the island, to announce the triumphs of Jehovah's power. At the expiration of the third week, however, the patience of the young men was exhausted, and, going to their father, they stated, that he had tried his experiment sufficiently long; that no evil had befallen him, and that therefore they would immediately follow his example. He gave his consent; when not only his relatives, but nearly all his people, abandoned their heathen worship. This appeared to me a most singular and interesting incident.

One part of the conduct of the teachers appeared to me worthy of special commendation. They had invariably refused to hold religious services in the large public buildings, assigning as a reason, the disgusting and infamous character of the dances and amusements conducted there. War had been often rumoured, and several times it was on the eve of breaking out. On one of these occasions, the heathen, exasperated at Tangaloo for inviting a teacher to

reside at his settlement, threatened to attack him if he was not sent away. As Tangaloa refused to do this they prepared for battle; but as soon as they saw that Malietoa had come with a large party of his followers to the assistance of his friends, they were intimidated and withdrew. On another occasion, some of the people of Manona threatened to put Malietoa to death. He had gone over there to visit some friends, when the chief who retained Tamafainga's head, proposed to unite with him in exacting a general tribute for it. To this, however, Malietoa objected, saying, that he was a worshipper of Jehovah, and that, with his consent, no tribute should be paid to the head of Tamafainga, nor a successor appointed. This exasperated the interested party so much, that they agreed to assassinate him. He heard of this, and after spending a few days with Matetau, returned home. The party expected to be assailed immediately, and therefore sent their women, children, and property to their fortress, put themselves in an attitude of defence, and waited anxiously during several weeks for the anticipated attack. This, however, Malietoa had no intention of making; but had he not embraced the Christian religion

nothing could have prevented him from avenging the insult; for the individual who proposed to kill him, had, a few years before, put Malietoa's favourite daughter to death in a most barbarous manner. He happened to take her in war, and being a fine young person, and the daughter of a great chief, he wished her to become his wife; but to this she would not consent, and it was also opposed by his own people, who said, that it was a base thing in him to take by force the daughter of so great a chieftain. Upon this he seized his club, and declaring that if he did not have her, no one else should, he struck her upon the head, and killed her on the spot. Malietoa had not forgotten this, and his sons urged him to embrace the present opportunity of avenging the death of their sister; but he replied, that having embraced the *lotu*, which was a religion of *peace*, he was determined, if possible, to live and die under its influence.

In the afternoon, I was honoured with the company of his majesty's five wives. Three of these were about forty-five years of age, the others were much younger. By invitation they seated themselves upon the ground, and, after asking a blessing, they ate heartily and cheer-

fully what was placed before them. In the course of conversation, I found that a species of serpent abounded in the Samoa Islands; and having expressed a wish to take a specimen with me to the Society islanders, who had never seen one, the ladies immediately ran out of the house, and returned about half an hour afterwards, each having a live snake twined about her neck. The manners of these females were pleasing; and, while I gazed upon their good-natured countenances, and listened to their cheerful conversation, I could not but rejoice in the hope, that the period had arrived when they would be raised from the state of barbarous vassalage into which sin and superstition had sunk them. During the evening, while conversing with the king, and other persons of distinction, I made some allusion to the dreadful hurricane at Rarotonga, and found that, at the Samoa Islands, it had raged with great fury, accompanied by a violent shock of an earthquake; four of which, the teachers informed me, had been experienced within the seventeen months they had resided there.

CHAPTER XXII.

VISIT TO AMOA—A BEAUTIFUL SETTLEMENT—
DISAGREEMENT BETWEEN MATETAU AND MA-
LIETOA—SAIL FOR MANONA.

THE following morning we left Sapapalii for Amoa, a station about eight miles distant, at which the inhabitants had built a chapel, and were all receiving Christian instruction. In going thither, we passed through a settlement called Safatulafai, which is one of the most beautiful of the group, and which astonished and delighted me. We could more easily have imagined ourselves in an English park, than in a heathen village. A broad road of hard sand ran through it; a spacious building for their public business and amusements occupied the center; and, at various distances, there were lawns of beautiful greensward, which were appropriated to club-fights, fencing, wrestling, and boxing matches. The pathway was overshadowed by the wide-spreading branches of the *tamanuc*, and other gigantic

trees, while the neat houses of the inhabitants were partially concealed by the foliage of the bread-fruit trees and bananas, among which they were embowered. This settlement was kept in excellent order, and had an air of respectability which could not have been looked for among a people, in other respects, so barbarous. Before we reached Amoa, we passed through two or three other settlements, which, although large, were inferior to Safatulafai. But what rendered these most interesting was, that in one of them a chapel was finished, and in a second the inhabitants were preparing to erect another. After spending a short time with the chiefs, and addressing to them a few words of encouragement, we proceeded on our journey, and reached Amoa, which we found to be an extensive settlement, but inferior in beauty to that through which we had passed. It was governed, as is frequently the case, by two chiefs of nearly equal rank. These were active young men, and very zealous in the cause they had espoused; and we were gratified to learn, that their example had been followed by all the inhabitants. After receiving the cordial welcome of chiefs and people, we went to the chapel, and found it rather a rough edi-

fice, capable of accommodating about four hundred persons. A meeting was then held in the spacious public building, which answered all the purposes of town-halls in England: After several large baked pigs had been presented to us, the chiefs stated that they felt greatly honoured by our presence, and that, had I not sent to apprise them of my visit, they should have hastened to Sapapalii.

After my reply, they asked a variety of questions, similar to those proposed at the meeting with Malietoa: and just as this conversation terminated, our attention was arrested by the approach of about seventy females, bringing gifts, and following each other in goose-like procession. These were preceded by four men, each of whom was bearing upon his shoulders a baked pig. On entering the house, the men approached Makea and myself, and deposited their burdens at our feet. Each of the women then laid down her present, and these were so numerous, that, gigantic as my friend Makea was, he and myself were speedily concealed by the cocoa-nuts, bread-fruit, and yams, which were heaped up before us. On removing a portion from the top of the pile, that we might catch a glimpse of our friends on the other

side, we perceived that the principal woman and her daughter had seated themselves by the two chiefs, one of whom she requested to be her spokesman. Through him she stated, that they had heard of my intention to come to Amoa; but as the Christians of her settlement were only females, they could not expect to receive a visit from so great a chief as myself, and had therefore come to pay their respects to one from whom they had received the word of Jehovah. She then expressed her regret that their offering was so small, and accounted for it by saying, that none of their husbands had yet become "sons of the word;" but still she hoped that I would accept it, as an expression of gratitude for my having brought to them the knowledge of salvation. This was a novel and interesting event, and before replying to her address, I asked the teachers what they knew about her and her female friends.

"Oh," said they, "we know her well, her settlement is five miles away, and some time ago she came and resided with us a month, during which she was exceedingly diligent in her attendance on our instructions. She then returned, collected all the women of her district, and so interested them by her statements, that

very many have been induced to follow her example, and renounce their heathen worship. From that time to the present," they added, "she has been constant in her periodical visits; for as soon as her little stock of knowledge is expended, she returns, and stays with us a few days to obtain more, which she treasures up, and carefully carries back to her waiting companions." The teachers also told us that she had built a place of worship, in which, when neither of them could attend, this female chief conducted Divine service. After listening to this intelligence with surprise and delight, I expressed to her the gratification I had derived from the interview, and exhorted them all to be particularly circumspect in their conduct, "that by their chaste conversation they might win their husbands" to Christ. Having returned as handsome a present as I could make, our interview closed. The whole of the party presented a singular appearance; for although they had decorated themselves in the very best style, and looked exceedingly handsome, in the estimate of themselves and their countrymen, we hoped that their ideas upon this subject would soon be improved. The principal personage was tall and well proportioned. Her

dress consisted of a shaggy mat, dyed red, bound round her loins, which did not reach below her knees. The upper part of her person was uncovered, and anointed rather freely with sweet-scented oil, slightly tinged with turmeric rouge. Rows of large blue beads decorated her neck, and formed bracelets for her arms. Her head was shorn very bare, with the exception of a single tuft about the size of a crown-piece over the left temple. From this hung a little lock of hair, about six inches in length, which dangled carelessly about her cheek. Several of the party were the unmarried daughters of chiefs. The costume of these differed from that worn by the married women. While both parties appeared equally proud of their blue bead necklaces and bracelets, which they valued as high as English ladies do their diamonds and pearls, the unmarried females wore a white instead of a red mat, had dispensed with the oil and turmeric, and retained a rich profusion of graceful curls on one side of their head, the other being shorn quite bare. Those of inferior rank contented themselves with a wreath of flowers, a little rouge and oil, a blue bead or two about the neck, and a girdle of fresh-gathered leaves.

Their whole deportment was consistent with modesty and propriety.

My time, during our stay at Savaii, was fully occupied in paying visits similar to the above; but my limits forbid me to give an account of them.

On reaching home, my attention was called to a circumstance which occasioned me a little perplexity. For some months past, a serious disagreement had existed between Malietoa and Matetau of Monono; and the teachers were very anxious that they should be reconciled before I left. In order to effect this, I had despatched the vessel to fetch Matetau, supposing that he would esteem it an honour to have an English ship sent for him; but, unfortunately, he refused to come. Upon hearing this, Malietoa's indignation was aroused, and being convinced that the continued hostility of these powerful chiefs would endanger the peace of the islands, I determined, if possible, to effect a reconciliation; and with this view, proposed to Malietoa that he and his brother Tuiano, with two or three of the teachers, should accompany me to Manono, whither I intended to convey Te-ava, Matetau's Missionary. To this

he at first strongly objected; but, after describing the spirit of Christianity, as contrasted with that of heathenism, and stating that it was honourable in us and pleasing to God to be the first to seek reconciliation, he instantly said, "Then I'll go, we'll go tomorrow."

This important point being settled, I prepared to retire to rest; but, although it was past midnight, and I was excessively fatigued, I was kept from reclining upon my welcome mat, by the conversation of one of the most interesting and intelligent young chiefs with whom I had yet had intercourse. His name was Riromaiava. He was nearly related to Malietoa, and esteemed by the old chieftain so highly that he consulted him upon every subject of importance. He had just returned from a journey, and was impatiently waiting my arrival. On entering the house, to my surprise, he saluted me in English, with "How do you do, Sir; how do you do?" "Oh," he answered, "me very well: me very glad to see you; me no see you long time ago; me away in the bush making fight; oh! plenty of the fight, too much of the fight! Me hear that white chief bring the good word of Jehovah,

me want plenty to see you; me heart say, 'How do you do?' me heart cry to see you." He further told me that he had become a Christian, and added, that his sincere desire was to know and love the word of God. Upon inquiring whether he had learned to read, he replied, that he had been trying for several months, but that his "heart was too much fool," and that he had not yet succeeded. I encouraged him to persevere, and told him that the knowledge of reading was so valuable that no labour could be too great in order to its acquisition. He assured me that he would persevere, and never be tired until he had mastered it. After this he asked me a variety of questions about England, the usages of civilized society, the principles of Christianity, and numerous other topics, which convinced me that he was worthy of the esteem in which he was held, and of the reputation he had obtained. Perceiving that I was overcome with fatigue, he retired, after requesting me to take a meal at his house in the morning, before I sailed for Manona; and being so much interested with his intelligent conversation, I accepted his invitation. In the course of the morning he gave me a fearful ac-

count of the cruelties practiced in the late war; and having stated that very many of the women, children, and infirm people were burned, he exclaimed, in a pathetic manner, "Oh, my countrymen, the Samoa man, too much fool, plenty wicked; you don't know. Samoan great fool, he kills the man, he fights the tree. Bread-fruit tree, cocoa-nut tree, no fight us. Oh! the Samoan too much fool, too much wicked." He then inquired very affectionately after Mrs. Williams and my family; and being informed that I had two sons, called John and Samuel, and that the age of the latter was about that of his own little boy, he begged that he might be allowed to give him that name; to which I consented. He further entreated me to fetch Mrs. Williams, and reside at Samoa, as he greatly desired to be poto, (very wise,) and had never till then met with one who could give him all the knowledge he desired. In reference to Mrs. Williams and the children, he asked if "Williams woman and Williams boy" did not grieve very much at my being so very far away from them for so many months upon the sea? "Yes," I replied, "but Mrs. Williams is as anxious as myself that the poor

heathen should know about Jesus Christ and salvation, and therefore willingly makes the sacrifice." With tears in his eyes, he then exclaimed, "We plenty sorry for them; they must have plenty to cry for you all these moons." After exchanging presents, I took my leave of this intelligent young chief, promising to give him as much of my company as my numerous engagements would afford. He told me that his patrimonial estate was at Upolu; that it was a most beautiful settlement; but that, having been beaten in a late war, he was obliged to take refuge with his relative, Malietoa. He expected, however, soon to be reinstated in his possessions, and hoped he should then be able to obtain a wise Missionary to instruct him.

On reaching Manona I hastened on shore, and succeeded in inducing Matetau to accompany me to the vessel. After introducing him to Malietoa, I stated that my object in bringing them together was to effect a reconciliation, and establish a friendship between them; for as they were most influential chiefs, and as teachers had been placed with them both, their disagreement would be most disastrous to the

cause of religion. I then proposed to leave them for a short time to themselves, and hoped they would be able to accomplish the much desired object. In about an hour they came to me and said, "We two have now but one heart," and that in future they would unite their influence to prevent war, and extend religion. I then gave the teacher and his wife in special charge to Matetau, who ordered his property to be carefully placed in his own canoe; and when we had knelt upon the deck, and commended them to God in prayer, they departed for the shore.

After landing Malietoa and his party at the Missionary station, I proceeded to different parts of the islands of Savaii and Upolu, in search of a harbour where to anchor, refit, and procure water for our return voyage. This occupied five or six days; and wherever we went we found the people anxious to be instructed. Indeed, the applications to visit different settlements were so numerous that I could have advantageously spent six months there instead of one. Every where they urged their claim by saying, "Our chapel is finished, and all we want is a Missionary." At length,

by the guidance of the natives, we found a very commodious harbour, and they informed me of two others. Thus, in one island we discovered three harbours, although it had been reported by La Perouse, Kotzebue, and others, that there was no safe anchorage in the whole group.

On arriving off the harbour at Apia I went in with the boat to examine it; and on finding it spacious, convenient, and safe, we made a signal to the vessel to stand in, which she did, and dropped anchor in about six fathoms of water. The Messenger of Peace was very soon crowded to excess by natives; but as Malietoa sent his *Tuulaa-fale*, or orator, with me, silence was commanded, when, with great parade, he declared who I was and what I wanted. He then announced that Malietoa had given me his name, and that the respect due to him must be shown to me.

During the few days I remained on the island I took several long walks into the interior of the country, of which the following brief specimen must suffice. After proceeding about three miles through an almost untrodden forest, where stately trees grew in wild luxuri-

ance, we reached an open space, which proved to be the site of a small village. Here there was an extensive grass-plat, interspersed with numerous half-grown bread-fruit trees, and surrounded by the houses of the natives, with regular intervals between them. Our appearance startled the sequestered inhabitants, for I was probably the first European they had ever seen. The chief received me with much respect, and ordered mats to be spread upon the grass, and refreshments to be brought. I then told him my errand, and inquired whether he had yet embraced Christianity. He replied that he had heard of the *lotu*, and, in common with all his countrymen, desired instruction; but, having no teacher, he was very ignorant. Having informed him that one of the teachers would come shortly, and reside for a time with Punipuniolu at Apia, he promised to attend his instructions. We returned by a circuitous route, and observed that although exceedingly rich, very little of the land was under cultivation beyond that in the immediate vicinity of the settlement. The chief requested me to stay and witness the *poula langi*, or "heavenly dance," which he was preparing

for our entertainment; but as evening twilight had gathered around us, and as we did not suppose that it savoured much of heaven, I declined the invitation.

Having visited several settlements in this island, and received numberless applications to visit others, we prepared for our departure; and as we had to pass Manona, I determined to call there once more. On reaching it, I was delighted to find that three of the teachers were spending a few days with their newly arrived brother. They informed me that they had just opened two new chapels at Upolu, and that the prospects of Te-ava were most encouraging, as nearly all the inhabitants of Manona had placed themselves under his instruction. After making arrangements with them for visiting various parts of Upolu, especially Apia, the settlement of Punipuniolu, I took leave of them, and thus closed my second visit to the Samoa group.

CHAPTER XXIII.

RUNAWAY CONVICTS, ETC.—TRAGICAL OCCURRENCES—KINDNESS OF ENGLISH CAPTAINS—MEET WITH THE WIDOW OF PUNA—HER NARRATIVE—ARRIVAL AT RARATONGA—FLOURISHING STATE AT THE STATION AND SCHOOLS—THE INGENUITY OF THE CHILDREN IN PROCURING SLATES AND PENCILS—LETTER OF ONE OF THE CHILDREN.

DURING my second visit to the Navigators Islands, many facts were communicated to me, some of which I think it necessary to notice.

The first is, the number of runaway sailors, and other Europeans, who reside among the people, and do them incalculable mischief. Many of these were convicts from New South Wales, who had stolen small vessels, and had thus made their escape. The Missionaries informed me, that, subsequent to their settlement, a gang of them came there in a fine schooner, which, after stripping off her sails, and every article of value, they scuttled and

sunk a few hundred yards from the shore.

Some time before this, another gang came, in a stolen vessel, to the Society Islands; and, although treated with the utmost kindness by the chief, Mahine, they contrived, after plundering his house of all his property, among which was a blunderbuss and a small cask of powder, to decamp at midnight in Mr. Barff's whale-boat. Shortly after they had left the shore, the boat was missed, and two others, with native crews, were immediately despatched in search of them. Unfortunately, one of these fell in with them; when the unsuspecting natives said, "Friends, we have come to fetch you back; you must not steal the Missionary's boat and the chief's property." In reply they received the contents of a blunderbuss, which blew the head of one of them to pieces. Two more were killed by the same weapon, and a fourth severely wounded. The only other person present was a little boy, who jumped into the sea, and hid himself behind the boat; when the wretches, supposing that they had completed the work of destruction, hoisted their sail and departed. The boy then climbed into the boat, and, assisted by the wounded man, rowed to the shore. On my return from one

of my voyages, I found several of these men at Raiatea. They immediately came to me, and represented themselves as shipwrecked mariners. In reply to my inquiries, they said they were wrecked in 73 degrees north, and were only *three* weeks in reaching the Society Islands. I replied immediately, that their tale was a foolish fabrication; that I was convinced they were convicts; and that I should write by the first opportunity to inform the Governor of their arrival. They left Raiatea the day after, or perhaps some of our people would have been murdered, as those of Huahine were. Subsequently, these ungrateful wretches reached the Navigators Islands, where they entered, with savage delight, into the wars of the natives; and having fire-arms and powder, they made fearful havoc among them. However, "vengeance suffered them not to live;" for the leader of this murderous gang very soon fell a victim to his temerity. On one occasion, seeing a number of the opposite party clustered together, he fired his blunderbuss, heavily loaded with bullets, and killed *nine* upon the spot, besides wounding others! The natives, however, did not give him time to reload his murderous weapon; but rushed upon him and killed

him with their clubs. The chief for whom he was fighting entertained so high an opinion of his bravery, that he cut off his head, and carefully sewed the fractured parts of the skull together with fine cinet. He had this in his possession when I was there; and it was said that he worshipped it as his *ctu*. A second of these wretched men was drowned in endeavoring to make his escape; a third fell in battle shortly afterwards; but to the monster of iniquity, whom the natives put to death before my arrival, a longer time had been allowed. Of this individual I received the most terrific accounts. It was stated that he had killed upwards of *two hundred* persons with his own hands! Being an excellent marksman, no one could escape who came within the range of his musket. The natives fled as soon as they perceived him; and, to avoid detection, with fiendish ingenuity he smeared himself with charcoal and oil. He seldom left the fort of the party for whom he was fighting without killing a number of the enemy, whose heads were invariably cut off, and ranged before him during his meals. He often seated himself upon a kind of stage, smeared with blood, and surrounded with the heads of his victims. In this state his follow-

ers would convey him on their shoulders, with songs of savage triumph, to his own residence. The party for whom he fought, was, however, conquered; and he saved his life by fleeing to the mountains, where he lived three months upon roots, or whatever else he could obtain. At length he came to Manona, and threw himself upon the mercy of the chiefs, who spared him upon the condition that he should never again engage in their wars. But a few months after this, having received authentic information of his secret intrigues with the opposite party, the chiefs held a consultation, at which it was determined to put him to death. One of their number, a powerful young man, was charged with this commission; and, selecting a few faithful followers, he proceeded, at midnight, to the murderer's house, and, by a single blow, severed his head from his body. Mr. Stevens, surgeon of the unfortunate *Oldham*, whaler, which was taken at *Wallace Island*, was sitting by his side at the time. From him I received much information. Providentially, this gentleman left the vessel the day before the crew were massacred. I conveyed him to *Rarotonga* and *Tahiti*, where, by his medical skill,

he rendered essential service to the mission families.

When I was at Manona, I found the people at one part of the island exceedingly shy, and on landing, the chief sent a message, requesting me to come to his residence. He then stated, that having ordered an Englishman to be killed, he feared that I should be angry and avenge his death. After giving me a full account of the character and practices of this monster, I told him that the King of England would not allow his subjects, who conducted themselves well, to be injured with impunity in any part of the world; but that as this individual had been such a murderer, they had nothing to fear, for the Government of my country would approve of their conduct.

While at the Navigators, I heard of two vessels having been taken at islands on which the people were still heathen. In the one case all the crew, and in the other the greater part of them, fell victims to the excited feelings of the natives. In both instances, however, the English were the aggressors. In the one, the chief's son was threatened with death, and in the other, the drunken captain and crew were in the

act of dragging the chief's wife on board their ship. A short time after this disastrous event, a man-of-war visited the island, when sixty of the inhabitants were killed. Surely if the natives are to be so severely punished for avenging their injuries, some method ought to be adopted to prevent our countrymen from inflicting them.

The native Missionaries informed me of an interesting event they had learned of from Captain Swain, of the *Elizabeth* whaler, who not only treated them with much respect, but told the natives to pay great attention to the instruction of the teachers. Hearing that I was expected soon, he left a letter for me, in which, after stating many things in commendation of the teachers and people, he informed me, that, in addition to his own inclination to encourage Missionary labours, he had orders from his owner, Mr. Sturges, who belongs, I believed, to the Society of Friends, to visit Missionary stations for his supplies, and to afford Missionaries every assistance in his power.

While at the Navigators, I heard that the widow and family of Puna, formerly our native Missionary at Rurutu, were residing at

Niua-tabutabu, or Keppel's Island. I therefore determined to go and convey them to their homes. On reaching the island, I found them in very destitute circumstances, and after having given vent to her feelings, the widow supplied me with the following most affecting history of her sufferings. Her husband, herself, and family, with ten natives of Rurutu, and two Americans, put to sea in a little decked vessel of their own building, for the purpose of returning to Raiatea; but having lost their way, they were driven about for nearly six weeks, when they descried a large low island, called by the inhabitants Manaiki. As the natives appeared friendly, one of the Americans and two of the Rurutuans went on shore, having promised to hoist a white flag if they were treated with kindness. No flag, however, was hoisted; and although they sailed about the island for nearly a fortnight, all they heard concerning their unfortunate companions was, that the king had dedicated them to the gods; but whether as sacrifices, or whether, from their being the first strangers who had ever visited his island, he had simply made them sacred, Puna could not ascertain. I think it not at all improbable that their lives were spared, and

that they may have been instrumental in imparting a knowledge of Christianity to the inhabitants. At length the boat was driven by a strong wind to another island of the same group, called Rakaana, which I should suppose from the widow's account to be about twenty-five miles from Manaiki, and to belong to its inhabitants, who visited and lived upon the produce of each island alternately. Here Puna's party landed, and saw houses and canoes, but no inhabitants. In the former there were many preserved bodies, with flowing black hair, which looked as if alive. The natives, the widow informed me, were strong and robust, and resembled the inhabitants of the Pautomas, who are a shade or two darker than those of the Society Islands. The canoes were very large, and built entirely of the cocoa-nut tree. Of this group I received information from the Aitutakians some time previously, as a canoe full of people had drifted, fifty or sixty years before, from thence to Aitutaki. The cluster is said to consist of five islands, four of which are named Manaiki, Kakaana, Mauto-rea, and Paraka. I suppose them to be about two days' sail N. E. of Aitutaki.

Again putting to sea, Puna and his party

were driven in various directions for upwards of two months, when they reached Keppel's Island, lat. 15 degrees 16 seconds, long. 174 degrees 10 seconds, 1900 miles from Rurutu. Here the people wished to plunder them, but were prevented by Maatu, the king. They remained at this island four months, during which time they kept the Sabbath, and observed all their accustomed religious services. One person of influence joined them, and was desirous that they should reside in his district, where he promised to erect a place of worship; but Puna was taken ill, and not expecting to recover, he was exceedingly anxious to be where he could enjoy intercourse with a Missionary; and hearing that some resided at Tongatabu, about three hundred miles distant, he again launched his little schooner. They were driven, however, by foul wind to Niuafou, an island about ninety miles west of that from which they started, and here poor Puna died the day after he landed. He was a laborious and valuable teacher. Of his piety I entertain no doubt. He and his colleague, however, never agreed, which gave rise to serious evils at Rurutu, and occasioned me more anxiety than I experienced in reference to any of our other

stations. He committed his wife and family to the chief of the island, and spent his dying moments in exhorting him to place himself under Christian instruction. The day after his death the natives dragged the little vessel on shore, and set her on fire for the purpose of obtaining the iron with which she was fastened; and some runaway sailors broke open Puna's box, and stole his property, but they quarrelled in dividing it, when one of them received a blow which terminated his life. Puna's peaceful death and parting exhortations produced so powerful an impression upon the chief's mind, that he determined to embrace a religion which imparted such blessedness. But his people were so exasperated at his renunciation of idolatry, that they entered into a conspiracy, and put him to death.

Having taken the widow and family on board, we made as direct a course as we could for Rarotonga, when, after proceeding about three hundred miles, a serious disaster befel us. At midnight the mate awoke me with the startling announcement, "You must get up immediately, Sir; the ship has sprung a leak, is half full of water, and is sinking fast." I ran on deck instantly, and found, to my consterna-

tion, nearly four feet of water in the hold. I at once perceived that no time was to be lost, and that every individual must exert himself to the utmost; for the alternative was *pump* or *sink*. We all, therefore, set to work forthwith, some with buckets and others at the pump; and in about an hour I was relieved from my intense anxiety by finding that we had gained six inches. Thus encouraged we continued our arduous and united efforts until morning, by which time we had succeeded in pumping the ship dry. Still, however, the water came in so fast, that in a few minutes we were compelled to resume our labours. And now the first thing to which we directed our attention was, to put our pumps into the best possible repair; and as the ship might sink in a moment, we also determined to get the boats in readiness. This being accomplished, we filled a few bags with biscuits, and some bamboos with water, and put them, with a number of cocoa-nuts, into a convenient place, to prevent confusion in the event of being compelled to leave the ship. As there were two boats, we then divided the crew into two parties, and made every arrangement which prudence dictated in our distressing circumstances. I was truly thankful at being

enabled to maintain a coolness and tranquility during the whole of this exigency. The greater part of the night was spent in an unsuccessful search for the leak; and our perplexity was much increased by the wind becoming contrary and exceedingly violent. Against this we contended for several days, pumping the whole time without intermission. At length we reached Vavau, and hoping to discover our leak, we worked our devious way for several hours, amidst a multitude of small islands, in quest of an anchorage, but did not find one until sunset. Early the following morning we commenced a thorough search for the leak within and without; but although the natives dived under the keel, and swam all around the vessel, no fracture nor defect could be discovered; we therefore put to sea again, and having to contend against a contrary wind, we were five days, instead of twenty-four hours, in reaching Tonga. Very providentially, I found there Captain S. Henry; and the day after our arrival, Captain Deanes, of the Elizabeth, English whaler, came to anchor. Aided by these two gentlemen with their crews and the natives, we succeeded in heaving down the vessel, and after a close scrutiny, discovered

the cause of our danger in a large auger hole in the keel, into which the bolt had never been driven. This had been filled with mud and stones in the hurricane at Rarotonga, which had kept the vessel from leaking *six* months, during which time, she had sailed several thousand miles. A stone was very fortunately wedged in the hole, or it would have been impossible, in the estimation of the captain and carpenter, to have kept the vessel from sinking.

Vavau appeared a most dreary place. We saw nothing, as we worked our winding way, but high, precipitous, and weather-beaten rocks, which, although bold, were barren. These were the undisturbed possession of innumerable sea-fowl and vampire bats, whose screams, mingling with the hollow roar of the sea, as it engulfed itself in the numerous excavations and caves which had been scooped out by the billows, were the only sounds which disturbed, while they appeared to enhance, the awful stillness of the place. On reaching the Missionary settlement, you are agreeably surprised to find a beautiful and fertile plain, inhabited by human beings, not one of whom appeared until we were near the anchorage.

In my visit to Tongatabu, I was truly delighted to find that the Missionaries had received a printing press, and that it was most actively engaged in preparing the word of life for the people. Its invaluable operations were commenced in April, 1831, and by November, 1832, *twenty-nine thousand one hundred* copies of small books, containing *five millions seven hundred and seventy-two thousand pages*, had been struck off. Such facts furnish delightful evidence of the untiring diligence of the Missionaries who supplied the matter, and of the perseverance of Mr. Woon, who had charge of the mighty engines. Indeed, if sterling piety, and entire devotedness to the cause of God among the heathen, can insure success, our Wesleyan brethren at the Friendly Islands will have a distinguished portion.

After spending a fortnight of most pleasing and profitable intercourse at this place, our vessel being ready for sea, we sailed for Rarotonga, which we reached in safety, in January, 1833, having been absent fifteen weeks.

The schools were, at this time, in a pleasing state of prosperity. In that of Papeiha, there were about *five* hundred children, in Mr. Buzacott's, *seven* hundred, and in Mr. Pittman's,

upwards of *nine* hundred; and on the morning of our departure, they wrote to me on their slates several hundreds of letters, expressive of their regret at my leaving them. One of these, written by a little boy about nine years of age, I desired him to copy upon paper. The following is a translation:

“Servant of God,—We are grieving very much for you; our hearts are sore with grieving, because you are going to that far distant country of yours, and we fear that we shall not see your face again. Leave us John to teach us while you go, then we may expect to see you again; but if you take John too, we shall give up all hope. But why do you go? You are not an old man and worn out. Stay till you cannot work any longer for God, and then go home.”

The progress which these children had made in writing was not more gratifying than the ingenuity which they had displayed in providing themselves with a substitute for slates and pencils. We taught them to write at first by means of sand-boards, but, of course, they could not by this mode acquire any great facility in the art. They frequently expressed their regret at this, and as our supply of slates was very small, they determined, if possible, to find

a substitute. Having formed the resolution, they were observed one morning, on leaving the school, running in groups up the mountains, and shortly after, returning with flakes of stones, which they had broken off from the rocks. These they carried to the sea beach and rubbed with sand and coral until they had produced a smooth surface. Thus far successful, they coloured the stones with the purple juice of the mountain plaintain, to give them the appearance of English slates. Some of the boys completed the resemblance by cutting them square and framing them, so that, without close examination, you could scarcely detect the difference. The next desideratum was a pencil, and for this they went into the sea, and procured a number of the echinus, or sea-egg, which is armed with twenty or thirty spines. These they burnt slightly to render them soft, that they might not scratch; and with these flakes of stone for a slate, and the spine of the sea-egg for a pencil, they wrote exceedingly well: and hundreds of them took down the principal portions of every discourse they heard.

CHAPTER XXIV.

RAPID PROGRESS OF THE GOSPEL—EXTRAORDINARY PREPARATION OF THE PEOPLE—RAROTONGA—VARIOUS TEMPORAL ADVANTAGES OF MISSIONARY LABOURS—CONNECTION OF CHRISTIANITY AND CIVILIZATION—MISSIONS COMMENDED.

When a Missionary is called to select a suitable place at which to commence his work of mercy, it is essential that he should possess correct and extensive information upon a variety of topics: such as, the character and habits of the people; the influence of the chiefs; the feelings of different parties; the relative importance of places, &c. Upon all these, in reference to the Navigators Islands, we were totally ignorant, until we met with Fauea at Tongatabu; who gave us correct and ample information upon every point. In addition to this, he conducted us to his relative, Malietoa, whom otherwise we should not have known; and with the knowledge I have subsequently

obtained, his station appears to me to have been the best adapted in the whole group for the commencement of our labours. The rapidity of the work is another circumstance of too great importance to be overlooked. Wherever I went, I was received with the greatest respect, and all classes manifested a desire for Missionaries. How different were the circumstances of the brethren at Tahiti! what years of toil and anxiety they endured before this desire was created; and at New Zealand, also, to what privations, labours, and perils were the devoted Missionaries of the Church Missionary Society called for nearly twenty years, before any thing like a general desire for instruction was evinced by the inhabitants. At the Navigators, on the contrary, in less than twenty short months, chapels were erected, and the people anxiously waiting for instruction. Our Saviour has taught us to appreciate the importance of this state of a people, under the beautiful similitude of a corn-field "white unto the harvest." I would by no means affirm that many, or even that any of the Samoans had experienced a change of heart, neither do I believe, that, in the majority of the people, the desire for Missionaries arose from a knowledge

of the spiritual character and supreme excellency of the Gospel; for, doubtless, they were actuated by various motives. Some thought that, by their embracing Christianity, vessels would be induced to visit them; others imagined that thus they would be preserved from the malignity of their gods; many hoped by adopting the new religion to prolong their lives; and a few valued it chiefly as a means of terminating their sanguinary and desolating wars. Some were undoubtedly convinced of the folly and superstition of their own religious system; and a few had indistinct ideas of the soul and salvation. But as the natives held numerous meetings for several months to consider this subject, at which it was debated with all becoming gravity, an account of one of these may enable the reader to judge for himself. On this occasion there was a large concourse of people; when a venerable chief arose and said, "It is my wish that the Christian religion should become universal amongst us. I look," continued he, "at the wisdom of these worshippers of Jehovah, and see how superior they are to us in every respect. Their ships are like floating houses, so that they can traverse

the tempest-driven ocean for months with perfect safety; whereas, if a breeze blow upon our canoes, they are in an instant upset, and we sprawling in the sea. Their persons also are covered from head to foot in beautiful clothes, while we wear nothing but a girdle of leaves. Their axes are so hard and sharp, that, with them, we can easily fell our trees, and do our work, but with our stone axes we must dub, dub, dub, day after day, before we can cut down a single tree. Their knives, too, what valuable things they are; how quickly they cut up our pigs, compared with our bamboo knives! Now I conclude that the God who has given to his white worshippers these valuable things must be wiser than our gods, for they have not given the like to us. We all want these articles; and my proposition is, that the God who gave them should be our God." As this speech produced a powerful impression, a sensible priest, after a short pause, arose and endeavoured to weaken it by saying, that he had nothing to advance against the lotu, which might be good or bad, but he wished them not to be in haste. "The people who have brought us this religion," he added, "may want our lands and our women. I do not say that such

is the case, but it may be so. My brother has praised the wisdom of these white foreigners. Suppose, then, we were to visit their country, and say that Jehovah was not the true God, and invite them to cast him off, and become worshippers of Tangaroa, of the Samoa Islands, what reply would they make? Would they not say, Don't be in haste; let us know something more of Tangaroa, and the worship he requires? Now I wish the Samoans to act just as these wise English people would, under the same circumstances; and to know something more about this new religion before they abandon that which our ancestors venerated." But whatever might have been their motives, it is certain that the new religion was highly esteemed by all classes; that the desire for Missionaries was intense; that at many stations the people had erected places of worship; were accustomed to prepare their food on the Saturday, and to assemble at six o'clock on the Sabbath morning, sit in silence for an hour or more, and repeat this a second, and even a third time, during the day. Does the history of the Church furnish a more striking or beautiful fulfilment of the prophetic declaration, "The isles shall wait for his law?" So anxious,

indeed, were the people for some one to conduct their religious services, that they made collections of mats, foods, &c., which they gave to runaway sailors, some of whom read portions of the English Scriptures or prayer-book; and others were vile enough to sing infamous songs in the English language, and to assure the poor people that this was the worship acceptable to God.

In reference also to Rarotonga, I cannot forbear drawing a contrast between the state of the inhabitants, when I first visited them, in 1823, and that in which I left them, in 1834. In 1823, I found them all heathens; in 1834, they were all professing Christians. At the former period, I found them with idols and maraes; these, in 1834, were destroyed, and, in their stead, there were three spacious and substantial places of Christian worship, in which congregations, amounting to six thousand persons, assembled every Sabbath-day. I found them without a written language; and left them reading in their own tongue the "wonderful works of God." I found them without a knowledge of the Sabbath; and when I left them no manner of work was done during that sacred day. When I found them, in 1823, they

were ignorant of the nature of Christian worship; and when I left them, in 1834, I am not aware that there was a house in the island where family prayer was not observed every morning and every evening. I speak not this boastingly; for our satisfaction arises not from receiving such honours, but in casting them at the Saviour's feet; "for his arm hath gotten him the victory," and "HE SHALL BEAR THE GLORY."

What has been said of Rarotonga is equally applicable to the *whole* Hervey Island group; for, with the exception of a few at Mangaia, I believe there does not remain a single idolater, or vestige of idolatry, in any one of the islands. I do not assert, I would not intimate, that all the people are real Christians; but I merely state the delightful fact, that the inhabitants of this entire group have, in the short space of ten years, abandoned a dark, debasing, and sanguinary idolatry, with all its horrid rites; and it does appear to me that, if nothing more had been effected, this alone would compensate for all the privations, and labours, and expense by which it has been accomplished.

I am happy to add, that a short time since, I

received letters from Messrs. Buzacott and Pitman, which inform me that the people are in a still more pleasing state than when I left them.

In reference to the islands generally, it may be observed, that the blessings conveyed to them by Christianity have not been simply of a spiritual character; but that civilization and commerce have invariably followed in her train.

Cattle were left by Captain Cook at Tahiti, but they perished; and those from which the islands have been stocked were conveyed by the Missionaries. When I visited New South Wales, His Excellency Sir Thomas Brisbane kindly gave me several. Some of these our invaluable friend, the Rev. S. Marsden, exchanged for others of his best Yorkshire breed, which have multiplied exceedingly at Raiatea and Rarotonga.

Several of the vegetable productions were introduced by Captain Cook, and we have not only added many others, but conveyed those left by him to islands which he did not visit. Wheat cannot be grown in the islands. English potatoes will not propagate themselves. Cabbages do not seed, but we can preserve them by planting the sprouts. We have tried

many of the English fruits, but without success. A solitary strawberry once came to perfection, and we divided the precious morsel into three portions; Mrs. Williams, myself, and our son taking each a share. Seeds of the indigo plant were furnished us by Captain Laws, of H. M. sloop *Satellite*, and we doubt not but that this will shortly become an article of great commercial importance. Coffee plants were conveyed by the Missionary ship *Haweis*, from Norfolk Island, and are now growing luxuriantly. Several of the trees have borne for some time past, and I firmly believe that, in a few years, cargoes of coffee, as well as of arrow-root, cocoa-nut oil, and sugar, will be shipped by our converts at the Missionary stations in the South Sea Islands. Ought not a great and mighty nation like England, with the generosity which is allied to true greatness, to put forth her hand, and help her infant offspring, who have been raised from barbarism, and brought into national existence, by the benevolent efforts of her own subjects, especially as her own beloved sovereign is styled the Protector of the Polynesian Isles?

From these facts it will be apparent, that, while our best energies have been devoted to

the instruction of the people in the truths of the Christian religion, and our chief solicitude has been to make them wise unto salvation, we have, at the same time, been anxious to impart a knowledge of all that was calculated to increase their comforts, and elevate their character.

In the South Sea Islands alone, many thousands of persons are at this moment wearing and using articles of European manufacture, by whom, a few years ago, no such articles had been seen: indeed, in the more advanced stations, there is scarcely an individual who is not attired in English clothing, which has been obtained in exchange for native produce. Thus we are benefited both in what we give and in what we receive. From a barbarous people very little can be obtained, and even that at the greatest possible hazard. When a vessel enters their harbours, every precaution must be employed. She is encircled with netting half way up the rigging, her guns are loaded, and every person on board is obliged to be on the alert, fearing an attack, and not knowing the moment at which it may be made.

Besides these dangers, the natives, in a barbarous state, possess not the knowledge requi-

site for turning the capabilities and productions of their islands to good account. The sugarcane was indigenous to Tahiti; but it is only since the inhabitants have been Christianized, and taught by the Missionaries that they have manufactured sugar, and thus converted the cane into a valuable article of commerce. At present, the Samoa islanders have nothing to dispose of but a little cinet, and small quantities of tortoiseshell. In a very few years, however, should our labours be successful, they will be taught to prepare hundreds of tons of coconut oil, and large quantities of arrow-root, annually; to manufacture sugar; to cultivate their land; and to supply our shipping with provisions. Thus, wherever the Missionary goes, new channels are cut for the stream of commerce; and to me it is most surprising that any individual at all interested in the commercial prosperity of his country can be otherwise than a warm friend to the Missionary cause.

Apart entirely from the value of Christianity, no enlightened *statesman* can regard labours which secure such results as those I have enumerated, with indifference: for new havens are found at the antipodes for our fleets; new

channels are opened for our commerce; and the friends of our country are every where multiplied.

An enterprise, beneficial in so many ways, presents a universal claim, and we hope the day is fast approaching, when the merchant will not only consecrate the gains of his merchandize to its promotion, but when he shall also add the facilities which commercial intercourse affords to further the great design; when the man of science shall make his discoveries subserve this godlike work; and when not only the poor, but the *rich* and *noble*, will feel honoured in identifying themselves with Missionary operations, and in consecrating their wealth, and even their *sons* and their *daughters*, to this work. And why should not the *son* of a nobleman aspire to an office that an angelic spirit would deem an honour? Why should not such become active agents in an enterprise which is to regenerate and bless our world? They aspire after *military* and *naval* glory, but here they may obtain distinctions far higher than these:—here, instead of inflicting death in the acquisition of their laurels, they would scatter life and comfort and peace to unborn millions. And is there more glory

in spreading misery than in conveying mercy? Is it more honourable to carry the sword of war than the Gospel of peace? Is it a higher dignity to bear a commission from an earthly sovereign than from the King of kings? Oh! that the minds of the noble youth of our country could be directed to this field of labour and of love, and that the soldiers of the cross were as high in the estimation of our nobility as those who bear commissions from our king. It will be a blessed day for our world, when the first nobleman's son, influenced by a spirit of piety, and constained by the "love of Christ." shall devote himself to go among the heathen "to turn them from darkness to light." But whether such forward it or not, the work will go on, enlargement and deliverance will come, until the children of men shall learn the anthems of the blessed above, and be made meet to unite with the spirits of the redeemed from every nation, and people, and tongue, in celebrating the Jubilee of Jesus Christ.

CHAPTER XXV.

MR. WILLIAMS VISITS ENGLAND—LAST LABOURS AND MARTYRDOM.

AFTER eighteen years of faithful labour in these islands Mr. Williams returned to England. His sojourn there was by no means a fruitless period. He went about stirring up interest in his field of labour, and also attended to the printing of the Bible and other books in the language of his people. The Messenger of Peace had been sold before his return home. He later bought another vessel, the Camden, which was thoroughly repaired and made fit for his work. At his farewell meeting Mr. Williams spoke of being fully aware of the danger to which he would be exposed on account of the savage nature of those to whom he was going, but setting his thoughts against these things, he repeated the words of the Apostle: "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the

ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.”

He set sail in April, 1838, reaching the South Seas in the following November. He spent the last Sabbath at Samoa November 3, 1839. He seemed to be weighed down with the sense of his responsibility on this last occasion before setting out on “his great voyage” to the islands which were the abode of heathenism.

Unusual sadness pervaded the family and congregation and all wept sorely when he departed from them.

Just before his martyrdom Mr. Williams surveyed the prospect of his work with great hopefulness. He looked upon the New Hebrides as being on the point of being won for Christ. On leaving Rotuma for the Hebrides he wrote: “We live in a dying world. . . . Ere long some friend will communicate to surviving relatives the information of our death. The grand concern should be to live in a constant state of preparation. I am all anxiety, but desire prudence and faithfulness in the management of the attempt to impart the gos-

pel to these benighted people, and leave the event with God."

On the evening before his death, he told his fellow-passengers that the New Hebrides presented so fine a field for missionary work that he had almost decided to bring his family and live there. The next morning he informed the same friends that he had passed a sleepless night, the consideration of the magnitude and importance of the work he had undertaken had so weighed upon him.

Soon after this conversation he entered the boat which took him to the shore which was soon stained with his blood. Accompanied by Captain Morgan, Mr. Harris, Mr. Cunningham and four hands, they made for the shore in a boat.

The natives were very shy. Mr. Williams observed a number of native boys playing on the shore and thought this to be a sign of peaceable intentions. But Captain Morgan was suspicious on account of the absence of the native women, saying that he knew when they were bent on mischief they sent the women out of the way. Mr. Williams landed and offered his hand to the natives, but they re-

fused to take it. To win their confidence he divided some cloth among them. Mr. Harris had walked up the shore followed by Mr. Cunningham. Stooping to put some stones into his pocket, Mr. Cunningham was startled by a yell and the sight of Mr. Harris rushing out of the bushes. He shouted to Mr. Williams to run for the boat, and looking round he saw Mr. Harris fall, and a number of natives beating him with clubs.

Mr. Williams ran down the beach with the savages after him, who soon beat him down and thrust him through with arrows. Their companions in the ship were helpless, even to attempt to get possession of the bodies.

Returning to the ship the Captain exclaimed: "We have lost Mr. Williams and Mr. Harris. They are dead. The natives have killed them." What sorrow the intelligence of this tragedy carried through the Christian isles of the Pacific it would be difficult to describe. In the Society, the Hervey, and the Samoan islands, each man mourned as if he had lost a father. The pathetic cries of the Samoan chiefs were, "Our father, our father! He has turned his face from us! We shall never see him more.



THE DEATH OF WILLIAMS.

He that brought us the good word of salvation is gone!"

The melancholy tidings did not reach England until the 6th of April, 1840.

Mr. Pritchard, the English consul at Tahiti, in a letter to a friend at Birmingham, dated March 3rd, 1840, says: "His death has made a deep impression on the minds of the natives; many of them are wearing mourning for him. They say that they cannot sleep at night thinking of him. They frequently start in their sleep, supposing that they see him. One woman came to me with half a dollar in her hand, saying that she wished to purchase a portrait of Mr. Williams, that she might have it to look at, now that he is gone. . . . In this case, as in most others, the foreigners have been the first aggressors. A few years ago, several foreigners united, chartered vessels, and went with an armed force, took possession of a part of the island *i. e.*, of Erromanga, built a fort to protect themselves, and then cut, at their pleasure, the sandal wood belonging to the poor natives. This sandal wood is very valuable in the China market. After obtaining a considerable quantity, a disease broke out

among them which carried off a great many; the others were compelled to leave; many of the natives were killed by them. I am not sure that Mr. Williams knew that this was the island where the sandal wood expedition had been; but there is no doubt his death, and that of Mr. Harris, was in consequence of the base treatment the natives had received from the foreigners who forced their way upon these shores. Mr. Harris was a very interesting young man, who had come out at his own expense. It was his intention to return to England to marry, then coming out again to labour at the Marquesas."

As an example of the outrages which have exasperated the natives almost to the point of madness, we may relate the following incident.

Three vessels that were collecting sandal wood, anchored off one of the islands which form the group that is known as the New Hebrides. The white men plundered the natives, and helped themselves to the yams and fruit without offering any recompense whatever to the tillers of the soil. Nearly three hundred pigs were also seized, and when the owners of these animals attempted to resist this act of spoliation, they were shot down without

mercy. Not content with these high-handed proceedings, the robbers landed again, and chased the natives into a large cave, in which the helpless fugitives, hoping that they would be safe, took refuge from their brutal foes. But the sailors pulled down the houses, and piled the dry thatch rafters and other materials at the mouth of the cavern, and then set fire to the pile. The miserable natives were of course suffocated by the smoke.

It is scarcely to be wondered at that such deeds were repaid by similar outrages; indeed, so insecure was life, that Dr. Turner declares that, to his own personal knowledge, no less than three hundred and twenty men, who had been engaged in the sandal wood trade, perished in less than nine years.

During the year of Mr. Williams' death, a whale ship sailed along the coast of an island adjacent to Erromanga, and fired promiscuously into the villages as she passed them. Two missionaries were upon this island, but they were fortunately not killed by the natives in retaliation for the cruelty of their fellow-countrymen.

In 1842, Mrs. Williams returned to Eng-

land. When off Cape Horn, she wrote a farewell to the Isles of the South, from which the following sentences are extracted:—

“Farewell, rolling ocean, on whose bosom we have been borne from island to island, honoured by carrying the glad tidings of the Gospel of Peace to the benighted inhabitants!

“Natives! you who have felt and known that the Lord is gracious, farewell! May you be kept from returning to those evils which you profess to have thrown away, and be faithful unto death, that you may receive a Crown of Life!

“Heathens! I weep for you, while I say, ‘Father forgive them, they know what they do!’

“My dear Children, I trust I say farewell only for a season; if spared, I hope to welcome you in the land of your fathers.”

Her eldest son, John, and his wife, are the children addressed in the last paragraph; they remained at Samoa. In the year 1845, Mrs. Williams settled at Islington, and became a member of Union Chapel. For some years she worked actively among the poor as a tract distributor and sick visitor. But in the winter of 1849-50 the symptoms of a disease ap-

peared, which in 1851 proved fatal. On the 15th of June, 1851, she rejoined her husband, bearing testimony, until the last, to her faith in Christ. "I hope I am not deceiving myself," she said, "dear Jesus have mercy upon me. My trust is only *in Thee*."

"What a happy meeting you will have with your dear Mr. Williams in heaven," remarked a friend, and Mrs. Williams at once replied, "Oh, yes! What a day that will be! What a blessed day!"

Dr. Allan said of her, "Her faith was clear and unfaltering to the last. And once and again, as I have knelt at her bedside, and an almost overpowering sympathy has prompted expressions and petitions that only the strongest faith could appropriate, has the earnest but tremulous response assured me that she held fast her confidence; and I have left her, wondering most of all at the mysterious power of the religion that could thus enable her patiently to endure."

Of Mr. Williams, Dr. Campbell says: "The first thing with regard to his person that presents itself to us, is his great physical power, which materially contributed to success in

his peculiar sphere of missionary effort. He was massive rather than muscular, and strong, without remarkable activity; his stature was somewhat above the middle size, his chest was of unusual breadth, the shoulders considerably rounded and broadly set. His aspect was a little singular; indeed he was often taken for a foreigner. There was something strikingly peculiar in the aspect of Mr. Williams. Having been once seen, he was ever after easily recognised, and you could instantly point him out at a distance, among ten thousand men. The head was very large, long, and wanting in that conical elevation, so generally found associated with extreme benevolence, a quality for which, notwithstanding, he was so remarkable. The forehead was an oblong square, of no great breadth, and retired considerably. The countenance altogether was one of uncommon benignity; it had all the serenity of the finest summer eve, shaded with a slight expression of sadness. The eye was soft and lustrous; it sparkled from beneath his dark brows, distinctly bespeaking the benevolence that glowed within. All his features were rounded, every feature evinced simplicity of character, tranquillity of heart and honesty

of purpose. The entire visage, in fact, was so deeply stamped with the impress of good nature and good will, as to inspire every beholder with immediate confidence. He hoped everything from labour under the guidance of heaven, without it—nothing. Industry was the usual element he breathed in; he could not be idle, neither could he be in a bustle. Had he been escaping from a sinking ship or a burning house, he would have proceeded with deliberation.”

“Mr. Williams,” he adds, “did not know that he was a genius, till the people of England told him; and even then he was not quite clear about it. He believed that what HE did was practicable by every one who would bestow the requisite effort.” One who knew him even more intimately (Rev. W. Ellis), thus depicts his character. “He was richly invested with rare endowments for the high and holy enterprise in which his life was spent and sacrificed. . . . Among the rare endowments which he so richly shared, the most conspicuous were those that were most practical. The love that all hearts cherished for him is the most unequivocal evidence that benevolence and love were among the ruling feelings of his own bosom.

His abilities, natural and acquired, his wide-spreading range of aim and action, his admirable and uniform identification of himself with the people, blending inseparably their advancement in everything important and valuable with his own satisfaction and happiness, and his subordination of all attainments, influence and efforts, to the extension of the Gospel, and the spiritual benefits of the people, combine to render him one of the most honoured messengers of mercy that the Church has sent forth, or the heathen world has received.”

* * * * *

In the year 1857, a Nova Scotian, with his wife, settled as missionaries in the island which had been stained by the blood of John Williams. At first they were kindly received, but, when the measles had broken out in the island, they were sentenced to die as having caused the epidemic. On the 20th of May, 1861, both husband and wife were brutally murdered by the enraged savages. With a heroism almost apostolic, Mr. Gordon's brother at once took up his murdered brother's work, and succeeded in securing the affections of those who had robbed him of both brother and sister. But on the 7th of March, 1872, he also received the

martyr's crown, being killed by a native whose child had died. Thus many have died for Erromanga, but their blood has not been shed in vain.

The death of John Williams was a noble close to his long life of service on behalf of the natives of the South Seas. It was the crowning and highest expression of the sacrifice spread out through all the years of his missionary career. He himself knew the risk that he ran every time he set foot upon heathen shores; but his passion for souls was so intense, and his devotion to his work so absorbing and overpowering, that he could allow no considerations of peril to hinder or prevent his progress. With the eagerness that men generally only manifest when seeking for gold, he craved for the eternal well-being of the degraded tribes of Polynesia. His journal bears witness not only to the ardour of this desire, but also to the fact that it was habitual to him. He lived, planned, suffered, and at last died, because he loved the souls of men. To such a man all the race is under the most weighty obligation; he unmeasurably lifts the tone of even Christian morality, his unselfishness, his sincere piety, are an inspiration "as if an angel shook his

wings." Such men are the choicest gifts of mediatorial grace; they are gospels, and should be to us revelations as to what God can make of a man and do with a man who will yield to His Divine influences and Grace. Above all things, such a martyrdom lays a perpetual obligation upon Christians to continue the forward movement.

A Mission station now stands where Mr. Williams perished. It is thus described: "Mr. Gordon has built the cottage on the high land. Close by the house he has erected a small chapel, which has a fine bell which echoes from hill to hill and calls the tribes to their little Zion. At the foot of the hill on which the chapel stands is the stream into which Mr. Harris fell, and the beach where Mr. Williams ran into the sea. Inland is a grove of coconuts, underneath one of which Mr. Williams' skull was buried. Here the remains of the martyrs rest and form part of that palm which waves its foliage in every breeze, emblematic of the Christian hero's triumph."

"Must I be carried to the skies
On flowery beds of ease
While others fought to win the prize,
And sailed through bloody seas."

“Thy saints in all this glorious war
Shall conquer, though they die:
They see the triumph from afar,
By faith they bring it nigh.

“ When that illustrious day shall rise,
And all thy armies shine,
In robes of victory through the skies,
The glory shall be thine.”

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